

A. C. 1611



C. Cer-
tame **form**
tame **form**
mandated out of
ton, into **Ch**
Aug
pro in **1611**
to **1611**

The Table.



by the festes of Saintes
are celebrated, and woth
what privileges the Sa-
day aboue al other is ho-
noured.

Of a chailde name
what he ought to do and observe that be-
reth a chailde name.

Of a chailde name, and that a chailde
that is named ought to do, why he is na-
med a chailde name and why he bereth the
crosse of the chailde in his forehead.

Of the matter, state and nature of be-
sting in lent.

Of fasting in lent, and al the duties.

Of confession and penance.

Of auricular confession.

Of penance.

Of almes deeds.

Of the chastite that ought and shoulde
be betwene man and wyfe.

Of the sper of purgatory, and how it
purgeth not mortall but heuynly synne.

Of chastite and cleyn living.

Of pure and vayne.

Of exchange and auoyding of synne.

Of the true penitence.

Of the true penitence.

Of the true penitence.

Of the true penitence.



CTo the most vertuous
Ladye and moste gratyous
Quene Marie, Doughter vn
to the most victorious & most
noble prince kinge Henry
the. viii. kyng of Eng-
land, fraunce and

Ireland, Thomas Papa
nyll sayeth most
prosperous
heirhe and fensicite.



Althoughe our
saniour christe
Ihesus doth af-
firme his poe-
and comaunde-
mets. to be swete, & easye to
be obserued & borne: yett howe
many (most excellent Ladys
do at this present tyme, or ad-
mit & sayng, ye howe many
do admyt & affirme p. c. p. c. p.

A. ii.

ry? For say they not that it is
for anye man or woman im-
possible to lyue chaste: to loue
theyr enemyes, to lyue sober-
lye or Christianlye: O God,
how is Usury and Symony
cloked: how is intemperate
lyuyng vbled and esteemed:
Howe do men kepe the cha-
stite of Matrimonye? How
do men paye vnto God and
his mynisters theyr tythes:
what charitable dedes, what
frutefull penauce, yea, what
murder, adulterie, and forni-
cacion, what bybbyng, and
bancketyng, elene contrary
to Gods commaundements
is there vbled: For nowe to
drynke sunder moeuen is a
vertue, to kepe a concubyne,
is not muche blamed, to seke
vpon caulkers and diuiners
is

is comenly vſed, to be proud,
is accepted for clenlynes, to
be auaricious, for prouidēce,
to be crafty and deceptful, for
polycie, to ſpende and waſte,
for good felowſhpy, to ſcoffe
and ieſte, for a poynt of ciuili-
tie, to flatter, is taken for in-
tier loue and amitie. O Lord
ſhall theſe men come to thee
euerlaſtyng be atitude: ſhal
they ſe the kyng in his eſtate
and maieste: no verely. who
then? He that lyueth iuſtlye,
and ſpeaketh thee trueth: he
that abhorreth to do iniuries
couetouſly, and remoueth a-
way his handes frome gyf-
tes, he ſtoppeth his eares,
leaſte he here the deceptefull
oppreſſyon of the innocent
bloude, and that ſhuteth his
eyes, leſt he ſe euill: this man

ſay, 53

Al.ij.

Wan

shall inhabite places, & le the
kyng in his glourous estate.
Why do not men folowe the
sayinges and wordes of the
prophete? Whye do they not
ensue the doctrine of famous
doctours and preachers?
There was neuer more sin-
cere and trewe preachynge,
than is nowe of late, nor the
worde of God more spoken
of, then is in these our dayes.
But so muche preachynge, &
so lytle folowynge, so muche
exhortacion to charite, and so
feable & weake loue, so much
perswasion to souccoure and
ayde the pooze, and so greate
pouettie, so much good coun-
sel gyuen to ensewe vertue, &
so lytell apprehended & bled,
was neuer sene. Why so? For
euery man (as now & woulde
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is fashioned) be he neuer so
rude and vnlearned, wyll be
his owne doctour, his owne
interpreter of scripture, and
folow his owne sense and o-
pinion, his owne maner of li-
uing and pleasure, cleane cō-
trary to al wysdome, reason,
and good-learnynge. The old
auncient fathers, and trewe
interpreters of Gods holye
worde, the masters of vertu-
ous and godly conuersacion,
ar: amonge many lytle or no
thing regarded. What were
they (say thei) but men as we
be: Truth it is: but yet farre
more excellent both in lear-
nyng and vertuous opera-
tions thā we be: blyssed mar-
tyrs, holy confessours, the cho-
sen seruauntes and vessels of
God, the ensuers of his steps
Liii, and

and statutes, the reprovours
of vice, men of most perfect
life, and the sincere preachers
and expounders of the word
of God. For who is he living
that (as for an ensample) in
subtilite of wyt, in profounde
learnynge, in clere declarati-
on of scripture, or in godly ex-
ample, that may be compared
vnto S. Augustine: whose
workes are incomparable, &
singuler in all kindes of good
learnynge: and to reduce man
from vice to vertue, from the
active, to the contemplative
lyfe moste excellent. Oute of
whose sermons, to admonish
and reuoke the people from
theyr dysolute and vitious
lyuynge, and to put theym in
remembraunce of theyr due-
tye and unthankfulnes to-
wardes

wardes god: I haue selected
and translated these certaine
sermones, the which in mine
opinion and minde, are most
worthy, and most necessarye
to be knowen and had in me-
mozye, but to be folowed,
much moze necessary. Desy-
rynge your hyghnes thank-
fully to accepte this my rude
translation. Rude it is (I cō-
fesse) and barbarous, because
I woulde be playne vnto the
playne and simple people, the
which thing (as I con-
iecture) is not far amis
noz yet gretly to
be blamyd.

1
¶ Wherby the feastes of sain-
tes, are celebrated, & with
what priueleges the
Sondaye aboue
all other is ho-
nored
.i. Ser.



¶ We muste vn-
derstand and
knowe, my
dereli belouid
brethren, that
for this cause
our holpe fathers appointed,
and commaunded all christen
men vpon the solemne festes
of Sayntes, and specyallye
vpon the Sonnedayes, to be
at reste, and boyde, from all
earthly besynnes: to thintēt
they myght be the redier, and
more prompte to serue and
honoure

honour God, hauing no im-
 pedimēt or let to withdraue
 them frō the same, and that
 for that tyme, they shoulde
 leue and auoide al earthly so-
 licitude and care, that y more
 easely they might intēd to do
 the wyl of god. And therfore
 our Lorde saythe by his pro-
 phete, be at rest, and beholde
 for I am the lorde. But they
 which are let tid with diuers
 cares and businesses, do dys-
 pyse thys sentence, nor wyl
 not gyue them selues to god-
 ly contemplacyon: and I
 feare me that at domes day,
 whē they shall knocke at our
 Lordes doze, and desyre it to
 be openyd vnto them, he shal
 answer, Wterely I saye vnto
 you, I knowe you not, auoid
 from me ye woꝝkers of Ini-
 quitie.

Amc. 13

quitie. And they that notre
 neglecte to seke for god, shall
 then be refusid. And therfore
 my brethren let it not be mo-
 lestus nor greue you, vpon
 the sondayes, and the naty-
 uities of Saintes, to honour
 God. for the Apostyles and
 men Apostolicall dyd there-
 fore apoynte the Sondaye
 Mat. 28 to be religiouslye obseruyd,
 because our redemer as vpon
 that daye, dyd ryse from
 deathe to lyfe, the whiche is
 therefore called the Sunday
 or the daye of our lord, that
 absteining as vpon that day
 from earthelye workes, and
 worldlye inticementes, we
 may onely serue and honour
 God, geuyng vnto this daye
 for the hope of oure resurrec-
 tion, the whiche we haue in
 it, all honoure and reuerence

4
for as our lord Jesus Chryſt
and Sauoure hath rylſyn
from death, ſoo we doo hope
that at the latter Day we ſhal
ryle. It aperyth lyke wyſe in
holy ſcripture, that thys Day
is ſolempne. For it is the fyrſt
Day of the worlde. For vpon
this Day the elementes of the *Gen, 1,*
world, were found & made,
and in it the Angells were
creatyd, and the ſelfe ſame *Mat, 22*
Day, Chryſt roſe from death,
and in it the holye ſpiryte
of God, dyſcended from hea- *3 Act, 2*
uen vpon the dyſcyples, and
euen vpon thys Day, manna
was geuyn from heauen in
wildernes, with theſe docu-
ments & ſuch other tokens, &
Sonday is verye excellent
and noble, and therefore the
holy doctours of the churche
haue

5
haue decrede, that all the glo-
ry of the Jewes sabote, shuld
be translate into the Soday
that we in veritie and truth,
may celebrate that they cele-
bratyd in figure: for then shal
be our true rest, when the re-
surrection shalbe fully endyd
and our remuneration and
rewarde bothe in bodye and
soule made perfyte. Let vs
therefore obserue the Son-
daye my brethren, and sancti-
fy it, as it was commaun-
ded to our elders of y^e sabbot
day, the geuerand maker of
the lawe sayinge vnto them.

Leuit, 23 From the euyntyde vntyll y^e
nycte euy n, ye shall celebrate
your Sabbotes. Let vs ther-
fore take hede, that our reste
be not in vayne, but that we
from Saterday at euy n vntyl
tyll

6
till Sonday at euen, being
sequestered fro all rusticall
and other busynesses, geue
our selues oneli to the seruice
and honour of God, for so do
inge we do iustly sanctify the
Sabbot Day of our lord, sa-
ying. We shall doo no maner Exo, 20,
of worke vpon the Sabbote
Daye. Therfore let euery mā
if it be possyble come vnto
Evensonge, and Mattyns,
and praye there in the assem-
ble and congregation of the
church vnto god for hys sin-
nes, And if he cannot so do,
lette him praye at home, not
neglectynge to pay his vow
vnto G O D, and to render
the taske or pensyon of hys
seruice. Lette no man vpon
the Sondaye seperate hym
selfe from the holy celebrati-

OR

on of masses, nor no man all
 other commyng to the church,
 shall tarpe ydle at home;
 nor occuppe him selfe in hun-
 tinge, nor giue him selfe to de-
 uelische occupatiōs and wo-
 kes, wandringe aboute the
 feldes and woodes: laughing
 and halowing, neuer sorow-
 ing nor praying from the bot-
 tome of his harte vnto God,
 yea and yet further, the whi-
 che thinge is most detestable.
 Some there be that coming
 do not entre into the church,
 they geue not them selues to
 prayer, they tary not in silece
 the holy celebratiō of masses,
 but when the holy lessons ar
 a readyng withyn, they with
 oute are pleadyng theyr ma-
 ters, or study to defend them
 selves, with diuers falsse accu-
 sations,

sations or els they giue them
 selves to dyce, or to other un-
 profitable pastimes & sports.
 Some times truelpe (which
 is worse) they are so kyndlyd
 and chafyd wth excessiue an-
 ger, that they braule most bit-
 terlye, and runne vpon eche
 other with swordes & glenes,
 and oftē times commit mur-
 der. And this principallie is
 done by those, the which be-
 yng full of enuy, and hatred,
 the Dewll beyng their gide,
 go vnto the Churche, not to
 helpe theselues, but to hurte
 other. And yf such mē be mur-
 dered there, or preuentyd by
 soden deth, whether go they
 else but with hym into eter-
 nal torment, whose fotesteps
 they ensude and folowed.

B. my

9
my brethren doe not these
thinges, Do not deceaue your
selues, geue no place to the
Deuyl, in your assebles, but
rather prepare & make your
selues, a dwelling place for
Chryste, Therefore geue not
your selfs without to fables,
but within the Church to
psalmodi and prayers, brawle
not one with a nother in the
churche but be quiet. There
are many, and specially wo-
men, the which do so chatter,
and in such wyse do brawle in
the churche that they neither
heare the diuine lessons them-
selues, neyther suffer other to
heare them. Shuld there be
such meting with such an or-
der in gods house, or is it de-
cent or comelye so to aslyste
and stand in the sight of god,
and

10
and of his holy angels? And
yet I wyl further complaine
me with you, & which thinge
is generallye to be seruid and
movenyd. For why there are
certayne, and specpallye the
greate estates of thys world,
the whiche commynge vnto
the churche, are not deuoute
and readye to laude & prayse
God, but to constrayne the
preste to abreuiait hys masse,
and to synge as it shal please
them: nor it is not lewefull
for hym thurgh the theyr gloto-
nye and couitusnes to folowe
the ecclesiasticall fashyon &
maner: soo that one lytle mo-
ment of the daye, shoulde be
deputed and suffyse to the
seruice of God, and the reste
of the daye and the nyght to
B. ii. their

theyr voluptuousnes plesurs.
 Do not these things my wel
 belouid brethzen nor consent
 not to those that soo doo. For
 they petyſſe not onelye that
 doo these thinges, but they al
 so that consente vnto the do-
 ers of the same. Therfore be-
 ware before all thing, that ye
 nether pleade nor iudge no
 maters vpon the festiual and
 holye dayes : but at other
 tymes and with iustice. And
 that ye through receiuing and
 takynge of gyftes, subuerte
 not iust iudgement, for accor-
 dyng to þ sentence and mynd
 of our lord, with what iudg-
 ment ye iudge other, ye shal
 be iudged. Let no man drinke
 hym selfe dronken, for a dron-
 keard is most like vnto a mad
 man. Drynke so among men,
 that

Mat. 7,

that ye blurre not poure names oute of heauen. There are many (the which thing is very euyl) that not onely inebriate and mystemper them selues, but also compell and adiure other, to drynke more then is expediente, where of there ariseth very ofte amōg them braulyng and murder. Do ye not waue my brethre, whose wyll and mynde these men doo ensue and folowe? Drunkerds, saith the apostle 1, Cor, 9 and murderers shall not possesse the kingdome of GOD. I beseeche you mi welbeloued fathers, mothers, brethren & sisters, in the name of oure Lorde Iesus Chryst, and by hys kyngdome and iudgmēt that is to come, that ye wyth drawe poure selues from all

B.iii. men

me that walke & liue inordi-
 nately, and that ye walke
 woorthely in the vocation ye
 are called vnto, noz that ye
 neglecte not youre honoure,
 noz lytle esteeme your redemp-
 tion which is in Jesu Christ.
 Ye ar called the sones of god
 because the verry sonne of
 god deliuered you, giue your
 stodye and dyligence wyth
 good manersto please so gret
 a parent, that he deliuer you
 not as most wicked seruants
 to perpetuall payne: but lede
 and conducte you as most de-
 reft chyliden vnto the super-
 nall cuntrye, to be the heires
 of Jesu christ his sonne, with
 tohome he lyueth and & reig-
 neth god in the vnitie of the
 holy goste, woelde withoute
 ende. Amen.

17.
Of a Chrysten name: And what he ought to do and ob-
serue that bereth a chry-
sten name. ii. Ser.



Pray you my
most dearely
and welbelo-
ued brethren
that with all
our studie &
diligence: we call to oure re-
membraunce, whi and wher
fore we be named and called
Christians, and whi we bere
the crosse of Christ in our fore
heades. For truely we ought
to know, that it is not suffici-
ente to receaue the name of
Chyisten men, excepte we do
the workes of Christians.
For what doth it auaille saith
our lord, to call me lord, lord

ps

yf ye fulfyll not my commaunders
dementes: yf thou name thy
selfe a Christen souledear, and
continuallye doste blesse thy
self with the crosse of Christ,
and after thyne habylitie and
substance, doeste no almes
dedes, nor regarded not cha-
ritie, iustice, nor chastitie, thy
christen name shall nothyng
auayle the. The sygne and
crosse of Christe, is a thyng
moste excellent, and therfore
with this moste pretious si-
gnacle and seale, that thyng
whiche is moste precious,
ought to be sealed. For what
doth it auayle or profyte the,
to make a seale of a ryng of
golde, yf thou close putrified
and rotten strawe therein?
Or what doth it awauntage
vs to weare, or to haue the
crosse

crosse of Chryste in our fore-
 heades and mouthes, and in-
 wardly in our soules to haue
 and hyde synne: he that thin-
 keth euell, speaketh euell and
 yf he that blesseth hym selfe:
 wyll not amend, hys synnes
 Decreace not, but rather aug-
 ment and increace. There be
 that when they goo aboute
 theft, or adultery, yf they stū-
 ble neuer soo lytle, they doe
 bypasse the selues, but yet they
 staye not them selues frome
 theyr euell workes and pur-
 poses. For the wretches per-
 ceauie not in so doinge, they
 do rather include the Deuyll
 then that they exclude hym.
 But he whiche throughe the
 ayde of god doth reiecte and
 repell all vitious and synfull
 lyuinge: and stryuethe bothe
 to

to thinke bpon that is good,
and to do good, he doth well
and iustlye blysse his mouthe
with the sygne and token of
the crosse, and endeuer hym
selfe to doo suche workes, as
shall deserue and meryte to
haue, and to receaue þ sygne
and token of the crosse. For it

1, Cor. 1, 4 is written. The kyngedome
of heauen is not in wordes,
but in power, and good wor-
kes. And agayne, sayth with
Iam. 2, out good workes is dead in
it selfe. Therefore leaste that
peraduenture we haue not
this Chrysten name to oure
ayde and amendment, but to
our vtter damnation and de-
struction (let vs, whyles that
we haue remedy, and help in
our owne handes) retourne
vnto good workes. And to
the

the entent ye may (throughe
 the helpe of God) accomplishe
 and doe those thynges, loke
 that there be peace and con-
 corde amonge you : and that
 ye reduce and brynge those
 that are at stryfe and debate,
 to peace and bnytiz. Quoyde
 and flye al lesyngs. Excheue
 perjury as perpetuall & mor-
 tal death. And aboue al thin-
 ges loke that after youre ha-
 bilitie as is aforesayde, ye ex-
 hibite & geue your charitie to
 the poore and neddy, and that
 ye offer by your oblations to
 be consecrated vpon the aul-
 ter. Loke that ye canne saye
 youre beleife, and the lordes
 prayer, and that ye teache
 your chyldren the same. For
 I maruell very muche, howe
 they dare be so bolde, as once
 to

to name them selues chrystians, that do dissimble to save a fewer verses onelye of theyr crede, or of the lordes praier. Likewise ye shall vnderstand, that for those children the whiche ye do Chrysten, ye are as suerties vnto God: and therefore be circumspecte to correcte and chasten aswell those whiche ye do Chrysten, as your owne naturall chylde, that they maye liue chastly, soberly, and iustly. And be ware that youre lyfe be such that youre chylde, yf they wyl folowe you, burne not in the eternall fier, but that they may appoach and come with you to the perpetuall blysse of heauen. Take you heede, that do here, and iudge mens causes, that ye iudge ryghteously

ously, and that ye take no giftes of the poore. For gyftes doe blynde wyse mens hartes, and doo| chaunge & alter the wordes of the prudent & wyse, lest peradventure, whyles ye get and heape vp moneye, ye lese youre soules. For no man can gette vnlawfull gaine without laweful paine and damage, for where is luke, there is losse, luke in the cheste, and damage in cōscience. Let no man drinke to be dronken, nor compell anye other at hys table to drinke more than nedeth, lest that throughe ebrietie & drunkennes, he lese both his owne soule, and theyrs also. Loke that ye come together to the churche vpon the sonday, for yf the wretched Jewes doe
kepe

Pla, 14, 20

Exod, 23

Ecc, 10,

kepe and sanctifye theyr sab-
 both daye, with such deuotioⁿ
 as one that day, they wyl do
 no earthly worke at all: how
 muchemore shulde we chris-
 ten men on the sundaye, geue
 & applye our mindes to gods
 seruyce & to come to y^e church
 for the salute & saluatyon of
 our owne soules. And when
 ye come together, praye for
 the remission of your synnes,
 Make no stryfe there, nor no
 debate, for who so comingng
 to the churche, doth so, he tho
 rowe debate, doth wound &
 hurte hym selfe there, where
 he myght haue healed, & hol-
 pen him selfe by prayer. And
 beyng in the church, beware
 and loke that ye braule not,
 but that ye patiently do liſtē
 and take good hede to youre
 Diuine

Diuine seruyce. For he þ̄ doth
 iangle oz bable in the church,
 shall geue an aountes and
 rekenyng, aswel for other, as
 for him selfe, because he wold
 neyther here **GODDES**
 sworde, nor yet suffer other
 men to here the same. Loke
 that ye truly pay your tithes
 to the churche. And let hym
 that was proude, waxe hum-
 ble, that was lecherous, war-
 chast, that was wont to stele
 oz to inuade other mens goo-
 des, gyue his charitie to the
 poore. Lette hym that hathe
 bene enuious, be beneuolent
 and gentle, & that hath done
 iniurye, be ready and quicke
 to aske forgeuenes, and that
 he to whō iniurye was done
 vnto, be presse and readye to
 forgyue. As ofte as any infir-
 mitie

mistie or sickenes doth chaūce
 amonge you, let him that is
 diseased receaue the holy cō-
 munion of the verpe bodye
 and bloude of Chyſt, and af-
 terwardeſ be aneied, that
 ſcripture may be fulfilled in
 hym ſayinge : yf ane man
 Jam, 5, be ſycke, let the pꝛeſt be ſente
 for to anointe hym, & to praye
 ouer hym, and the prayer of
 fayth ſhall ſaue the ſycke, and
 God ſhall rayſe hym vp, and
 yf he be in ſynne, they ſhal be
 forgeuen hym. Take heede,
 and marke nowe good bre-
 thꝛen, that he, the whiche in
 his ſyckenes wyl reſort vnto
 the churche, may obtayn bo-
 dely health, and receaue the
 forgeuenes of ſynnes. Se-
 ynge then that double good-
 nes and benefite mai be ſouid
 and

and obteyned in the church
 whi do these wretches laboꝝ **Deu. 18,**
 by inchaunters, by fountay-
 nes, by trees, by diuilysh phi-
 latters, be characters, by dyui-
 ners, and sothesayres, to in-
 duce much mischeife among
 the people. But as I haue
 sayde vnto you before, looke
 that ye do admonish & warne
 your chyldren, and all youre
 houlholde to liue chastly, and
 ryghteously, prouokynge and
 sturringe them to good woꝝ-
 kes, not onely by wordes, but
 by your godly and good exā-
 ple. But principally wherso-
 euer ye be, whether ye be at
 home, oz in your iourneye, oz
 at the table, oz amonge com-
 pany, take hede ye speake no
 fylthy, no luxurious, noꝝ no
 lyghte wordes: but that ye

C.i.

admo-

admonys^h your neyghbours
 and kynssfolk, continually to
 endeuer the selues, to speake
 the thinge that is good and
 honest, lest that throughe de-
 traction, or daunsynge byon
 the holy Dayes, or by babling
 and recitinge of luxurious &
 fylthye communication, they
 with theyr touniges (where
 with they shoulde laude and
 honour God) do wound and
 hurte the selues. For yf these
 wretched and miserable per-
 sons, which are not ashamed
 to daunce before þe churches
 of holy saintes, come thether
 good christians, they depart
 from thence as infidels, for
 this vyle and custume of daun-
 synge dothe yet remayne of
 the obseruaunces, and infide-
 litie of the gentyles. And pō-
 der

der wltth youre selues what
 maner a chřistiane that he is
 the whiche commynge to the
 churche to praye, and forget-
 ting the same, is not asha-
 med to speake the sacrilegius
 wordes of paganes. Consy-
 der my dearely beloued bre-
 thren, whether it be semynge
 or couenient: that suche lux-
 urious and lyghte wordes, &
 very poyson of & deuill, shulde
 procede or come forth of chřis-
 ten mens mouthes, into the
 whiche the sacrament of the
 very body and bloud of chřist
 doth enter and is receyued.
 And aboue all thynges, take
 hede that ye doe vnto other,
 as ye woulde be done vnto, &
 that ye woulde other menne
 should not do vnto you, that
 ye doe it not vnto theym, the
 C.ii. whych

Cobi. 4.

Mat. 7.

whiche thinge yf ye woulde
 truelye & faythfullye obserue
 and fulfyll: ye shoulde easelye
 delyuer your soules from all
 sinne for he that hath no ler-
 nynge at all, and hathe these
 two sentences in mynde and
 memoꝛye, maye by Goddes
 helpe and grace, in dede ful-
 fyll them. And notwithstandinge,
 I doe beleue that the
 aforesayde euyl and nough-
 ty custome, proceedinge of the
 obseruances of paganes, be
 throughe my wordes, & gods
 inspiration, cleane auoyded,
 yet yf ye knowe any that ab-
 serue and kepe that most ab-
 hominable fylthynes of the
 fawne, and þ harte, loke that
 ye so chasteen, and so coꝛrecte
 them, that they may repente
 theim that euer they commit-
 ted

ted suche a sacrilegious, and
 so abhominable a dede. And
 yf ye knowe any such as doe
 crye out, yf the moone at any
 season, throughe anye eclipse
 doth waxe obscure and dark,
 warne thē therof, and shewe
 them, that thy synne and of-
 fende greuouſlye, yf they doo
 truſte, that throughe theyr
 clamours & sacrilegius bold-
 nes, they may defende them
 ſelfes from the Moone (the
 whiche by Gods commaun-
 dement and ordinaūce at cer-
 tayne and appoynted times
 doth waxe darke) or from a-
 ny other ſorcerye or wyttche-
 craſte. And yf ye ſee or per-
 ceauē any that offer by theyr
 bowes vnto trees, or vnto
 any fountaines, or that hang
 aboute them or any of theyr
 anye

any diabolicall philaters, or
 characters, herbes or the ioyse
 of anye herbe, or that (as I
 haue sayde) Doo seeke vppon
 sothsayres, Diuiners, or in-
 chaunters: correcte them
 sharpe, and say vnto them
 that al that so doe, Do lose the
 sacrament of baptysme. And
 in asmuche as we haue hard
 say, that Sathan hath so de-
 ceued both men and womē,
 that they wyll not worke v-
 pon the thursday. I proteste
 both before God, and his ho-
 ly aungels: that except they
 which obserue those thynges
 amende and redeme such sa-
 crilege with longe and sharp
 penaunce, that they shall be
 dampned for ever. For I
 Doubte not but ꝑ suche wret-
 ches, the whiche as in the ho-
 noure

50
noure of Iuppyter, wyll not
worke vpon the thursedayes
wil not be ashamed at al, nor
yet fear to worke and labour
vpon the sundaye. And there
fore take hede, that ye earne-
stly do chaste as many as ye
knowe that doe soo. And yf
they wyll not amende, suffer
them nother to speake, nor to
eate, nor yet once to dryncke
in your cōpanye. And yf they
be belongynge vnto you, or
of your familye, scourge them
that they at the leaste, which
remember not theyr soules
health, maye feare the puny-
shment of their bodies. I my
deare brethren, remembryng
your manifolde perylles and
daungers, do thus tenderlye
warne and admonish you, yf
ye then willingelye doe her-
ken

ken vnto me, ye shal come to
perpetuall ioye and lyfe euer
lasting, the which he vouch-
safe to graunt you, that with
the father and the holy goste
doth liue eternally. So be it.

Of a Christen name, and
Ser²¹⁶ that a Christian shulde often
tymes thinke, why he is
named a Christen man,
and why he bereth
the crosse of christ
in his forehead.

Ser. iiii.



Do reioice mi
moste derelye
beloued bre-
thren, and do
thanke God,
that I haue
deserued to fynd you in good
helth,

helth. And truely my brethren
 a father doth ryghteouslye, &
 not without a great cause re
 ioyce, as oft as he doth finde
 hys chyliden healthfull in bo
 dy, and deuout in the feare of
 God. And in asmuch as the
 goodnes of God hath graun
 ted me double gladenes, as
 well of youres, as of myne
 owne healthe, I must now o
 pen and declare vnto you the
 thinge whiche pertayneth,
 and is for the vtilitie & helth
 of your soules. It is very ne-
 cessary dere brethren, that w
 all our intention and mynde
 we should studye to enquire
 and vnderstande, whye and
 wherefoze we be Christians,
 and why we beare the crosse
 of Chyriste in oure fozehead-
 des. We muste vnderstande
 and

and perceauē good brethren,
 that we are not made Chri-
 stians to be carefull for thys
 1, Co, 15, lyfe. for (as sayth þe Apostle)
 yf we in this lyfe onelye doo
 beleue and trust in god, then
 are we of all other the moste
 wretched and miserable. for
 he that doeth thynke onelye
 vppon this lyfe, is compared
 and likened vnto a beast. for
 what other thinge doe bea-
 stes care for, but onelye to
 eate and drynke, to slepe, and
 to lyue voluptuouslye. And
 euen such as are all they that
 thynke moore vppon theyr
 bodyes, then vppon theyr
 soules, that loue glottonye
 and lecherie, moze then iu-
 styce or chastitie. Therefore
 my deately beloued yemust
 vnderstande, and knowe
 that

then,
 Chri
 thys
 ostle)
 e doo
 then
 moſte
 e. for
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 lye to
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 y that
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 tonye
 en in
 reſore
 muſt
 to we
 that

that we are made chriſtians
 to thynke continually vppon
 the eternall world, & reward
 that is to come, and to labor
 moze for the ſoule, then for þ
 bodye. Our fleſhe ſhal conti
 nue but for a fewe yeares in
 this wolde, but oure ſoules
 (yf we lyue and do well) ſhal
 inherite heauen woute ende.
 But yf we do euyll workes,
 (that God forbyd) and labor
 moze for bodelye pleaſure,
 then for the helth or ſaluati
 on of our ſoules, I feare me
 that when good men ſhall be
 receyued with the aungelles
 vnto eternall lyfe, that we
 (that god forbyd) ſhalbe caſte
 headlyug into hel ſyer. Good
 brethren: it is not ynoughe
 that we haue receyued a chri
 ſten name, excepte that ther
 worth

with, we do good christe mā
 woꝝkes. To hym it is ryghte
 profitable to be called a chri
 stiane, that loueth chastitie,
 that exchueth ebrietie, that
 abhoꝝreth pryde, and that as
 very poison doth reiect enuy.
 He is a ryghte good Christen
 man, that stealeth not, that
 beareth no false witnes, that
 lyeth not, that bsethe no per
 tury, that committeth no ad
 ultery, that dothe frequente
 the churche, that doeth not
 taste of his fruytes, vntyll he
 fyrst haue offered part of the
 vnto God. that doth pay his
 tythes yeaelye, to be destri
 buted amonge the nedy, that
 doth loue his curate, and ho
 noureth pꝛiestes, that loueth
 euery man as hym selfe, and
 hateth no man. Werelye he is
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not onely a chriſten mā that
doth feare and excheue as
the ſword of Satan, deceit-
full weyghtes, & double mea-
ſures, but chriſt him ſelf doth
alſo dwelle in hym. He is a
good chriſtiane, that cōming
to the church, doth exhibite
and offereth vp his offeringe
and that after his poſſibilitie
and ſubſtaunce, dothe geue a
peny, or a morſell of bread to
ſome poore man, that recey-
ueth the poore into his houſe:
that waſſeth the poore mens
fete, that doth not only make
no debate, but reduceth ſuch
as are at diſcorde and ſtryfe,
to vnitie and con corde, that
doth ſhewe reuerence, and p
loue of vnſayned charitie vn-
to his frendes & elders, that
doth lye chaſt, and admony-
ſheth

nybeth his chyl dren, and his
 neighbour es with word and
 dede, in sobriete and chastite.
 He is a good Chri sten man,
 that as ofte as the hol ye and
 solemne feastes drawe nere,
 doth certayne dayes befoze,
 abstayne and keepe chastite
 with his wyfe, that the more
 conueniently, & with a more
 sincere and sure conscience, a
 chaste body, and a clean hart
 he may come vnto the Loz
 des bozde and table. And he
 lyke wyse that can the lozdes
 prayer, and his crede by rote,
 & that faythfully dothe teach
 his children the same. Nowe
 good bze thzen ye haue herde
 who be good chri stians, and
 therefore let vs wyth Gods
 ayde and helpe, Doe the beste
 we can oꝝ may, that this chri
 sten

sten name be not wrongfully
 and baynely in vs, and that
 Chyestes sacramentes suffer
 no iniury in vs, but in hearte
 let vs continually thynke bp
 pon good Christen workes,
 and in dede fulfyll them. For
 I praye you, what maner a
 Christian cal ye him, & scarce-
 ly commeth once to the chur-
 che, and yet when he cometh
 dothe not stande bp to praye
 for his synnes and misdedes,
 but to prate & bable, to cause
 stryfe and debate, or els to
 drynke, yf he may fynd a con-
 uenient place, tyll he vomyt
 agayne: & after that he hathe
 well dronken, ryseth bp lyke
 a madde man, to leape and
 daunce, and to synge luxu-
 rious and fylthye songes of
 loue. Suche a one doeth not
 feare

feare nother to steale, nor yet
 to commyt adultery, to geue
 false wytnes, to curse, nor yet
 to commit periury. But whi-
 ther they be men or women
 that exercise and dooe suche
 vngodly woorkes, they nether
 receaue the name of a christi-
 an, nor yet the sacramente of
 baptyisme, to theyr ayde and
 consolation, but to theyr iud-
 gement and damnatio. And
 without they repente theym
 and do penance, they shall
 peryshe for euer: Nowe good
 brethren I haue opened vnto
 you, whoo be good, and
 who be euyl christians. And
 therfore folowe those that ye
 se and perceaue to be good: &
 chasten, chydde, and correcte
 those ye knowe to be nought
 & through your owne vtilitie
 and

and theyr amendement, ye
 maye haue and obtaine double
 rewarde. For they that are
 good, chaste, sober, humble, and
 gentle, wyll by the grace of
 God, continue in theyr good
 and godly workes, and the
 myslyuers, quykelye or euer
 they departe from hence, a
 mend them selues, for yf they
 die without repentaunce, they
 shall not come to ioye, but to
 perpetuall and everlastynge
 deathe, from the which God
 boughsafeto delyuer. **hs.**

So be it.

Of the mysterpe, frute, and
 manner of fastynge in

Lent. and iiii. Set.

Scr. 46.

D. 1.



We oughte to
 esteeme & sup-
 pose y^e whole
 tyme of oure
 lyfe, to be a
 place to exer-
 cise vertue in, and with al ver-
 tue to stryue to come to the
 celestiaall rewarde. But that
 must and oughte most speci-
 ally to be done and fulfilled in
 this holy tyme and dayes of
 Lent: the whiche dayes be-
 yng halowed wyth abstinēce
 and fasting, do adde so much
 to the vertue of y^e soule, howe
 muche they diminishe of the
 voluptuous pleasure of the
 body. This a is lawfull num-
 ber of fasting dayes, the whi-
 che are celebrated in holy ex-
 amples. Moyses when he
 shoulde receaue the lawe of
 God

God did fast forty daies and
forty nyghts without eyther **Exo, 44,**
meate or drynke, by such ab-
stinence and fasting, he was
prepared and ordeyned to re-
ceave the voyll and the com-
maundementes of god. He **3, Re, 19,**
lias after he had fasted fortye
daies, was translated and ca-
ried out of the world in a cha-
ret of fire to the hiest place of
heauē. Our lord and saupour **Mat. 4,**
through fastinge of xl dayes
did triumphe, and ouercame
the temptacions of the deuill,
and as victorius came to the
predication and Declaration
of the gospel. And we in like
maner ought to faste, and to
obserue these dayes, the whi-
che we do reade to be conse-
crated and halowed by suche
examples. Let vs therefore

D.ii.

confe.

consecrate and honour these
 dayes with al alacrite & ioy-
 fulnes of heart and mind, &
 prefer them aboue al worldly
 banquetes, and bodely delyte.
 For in these dayes we are
 most kindled and inflamed to
 fulfyl the wil and y^e commaun-
 dements of god, for through
 abstinence the plesure of the
 body is much swaged and de-
 bated. Truely the pure mind
 doth then make most hast to
 God, and to do and fulfyl his
 commaundementes; when
 it is not mistempered wyth
 surfeytyng, nor wyth the
 sacietie of meates and dryn-
 kes. Where of oure Sauy-
 our in hys Gospel dothe
 saye. Take hede to poure
 selues, lest your hartes
 be ouercomme wyth surfeits
 with

with
 wor-
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with Drunkennes, and with
worldely cares and cogitati
ons, leste that sodayne daye
come on you vnwares, for it
shall come as a snare vpon þ
vniuersall world, and no mā
shall scape it: Also thys great
vtilitie and profit is in these
hungery and fastyng dayes:
for thzough suche abstinence
and abstayning from lawfull
thinges, we are monished &
muche exhorted to abstayne
frō that, which is vnlawfull.
We abstayne from flesshe, the
whiche vpon other daies we
mai vse lawfully. We abstain
from wyne, the whiche we
maye vse moderatelye. Let
vs therfore whiche do exhue
and auoyde the thyng that
is lawfull, flye and aboue all
thynges auoyde synne, that
can

can neuer be wel and lawfull
 ly bled. And yf we intende a
 purpose to fast from meat, let
 vs aboue al thinges fast and
 abstayne fro synne. For what
 doth it auayle vs to abstaine,
 or to void the body of meate,
 if we replenish the soule with
 vice and synne? What doth
 it profite the to be pale and
 wanne with fastinge, yf thou
 be blowen and puffed vp with
 hatred and enuy? What doth
 it auayle vs to abstaine from
 wyne, yf we be drunken and
 full of the popson of anger?
 What auantagegeth it the to
 abstayne from flesh or deined
 to be eaten, yf thou backbite
 and speke maliciously of thy
 neyghbour? What dothe it a
 uayle vs to abstayne from
 those thynges whiche are at
 some

16
sometimes lawfull, yf we do
those thinges, which are ne-
uer lawfull? Therfore let vs
(as I haue sayd) fast and ab-
stayne from meate, but much
more frō vice, that we maye
be replenished with the abun-
dance of good & holy conuer-
sation, and in time to com de-
serue & merite through gods
grace and fauor, to be satisfy-
ed with the rewarde of good
workes. For they (as we doo
read in the gospell) are blis-
sed Mat. 5.
that hūger and thirst, iustice,
for they shalbe satisfyed, In
trueth we oughte to choose
this cōpensation, that is to
geue & to Distribute such mea-
tes as we do absteyne fro, to
the poore & neadye. For it is
writen. Blessed be they that
are content to suffer, that in
another

another place they may be refreshed. For that gyft is acceptable vnto God, when the neadye is fed and refreshed, when the bare is clothed, when anger is not perfourmed nor finished, whē tyme of anger is not kept, & when euil is not done for euyl. Our

Mount 2

fastinges are then thankful and acceptable vnto God, when we do refreshe and comforte those that fast for verye nede & necessitie, for then we

Mat. 25

shal heare this sentence, Verely I say vnto you, inasmuche as ye haue done it vnto on of the lest of these, ye haue done it to me. & the gret benignitie and goodnes of god the which to repressle and aswage the couetousnesse of man saith that whatsoeuer is geuen

48
geuen to the least pooze man:
that is, is geuen vnto hym
selfe. The goodnes of God
graunte you my brethren &
ye maye so serue and please
him with youre abstinence, al
mes dedes, & good workes:
that he the which doth lyue
eternallye, may brynge you
to the eternall and true lyfe.
So be it.

Off fastynge in Lent, Ser, 61,
and almes dedes.
v. Ser.



Praye you, &
in like maner
I admonish
you my dere-
ly beloued bre-
thren, & none
of you do presume to dyne in
this

this lawfull and moste holpe
 tyme of Lent, except it be v-
 pon the sundaye, or that par-
 aduenture ye be in such care
 and weakenesse, that your in-
 firmitie & sickenes dothe not
 suffer you to fast. For why, to
 fast vppon other dayes, is ei-
 ther a remedye, or elles a re-
 warde, but not to absteyne in
 lent, is synne. He that at anye
 other tyme dothe faste, shall
 haue pardon and remission,
 but he that doth not fast and
 abstayne in Lente, shall fele
 payne. And yet let hym, that
 through feblenes cannot fast
 prepare somewhat as secret-
 lye as maye be, for hym selfe
 and other (yf there be any mo
 diseased than hym selfe) that
 they maye eat it together.
 But he shall inuyte no call
 none

none such to hys repast & dinner, that mai fast: for if he do both god and man shal easely perceave, that hys infirmitie is not the cause that he fasteth not, but that throughe gluttony he wil not fast. Let him þ̄ can not fast, be content & eate his meate with sorowfulness, that he when other men do abstepne and fast, abstayneth not. Let hym cause the thinge that shalbe necessary for the sicke, to be secretly prepared for him selfe and some other. for it belemeth hym not to cal any whole mā vnto his table, lest that he, through other mēs gluttony encrease and augmente hys owne synne. And yet forasmuche as he fasteth not, hys charitie and almose oughe to be

be the more large to the
 pore, so to redeme those syn-
 nes by almose dedes, the whi-
 che he coulde not cure nor
 heale, by abstinence and fa-
 styng. It is my good bre-
 thren a verye good and a pro-
 fitable thing to faste, but yet
 much better to gyue almose.
 If a man may or cando both
 they are two good thynges
 but yf he cannot, better it is
 to gyue almose. If thou be
 not able to fast, almose dedes
 without fastyng shalbe suffi-
 cient, but to fast without do-
 ing of charitable and almose
 dedes, is not sufficiente.
 Therefore yf a man can not
 fast, almose wythout fastinge
 is good, but yf a manne may
 faste, and also do hys almose
 they are two good thynges,
 but

52
but to fast without doing of
almes, is nother good, nor
profitable, excepte a man be
so very nedy and pooze, that
he haue nothyng at all to
geue, and then the good will
of hym that hath nothing to
gyue, is sufficiente. For it is
wrytten, Glozve to God an
hyghe, and peace be on the
erth to those that be wel wil *Luke, 2,*
linge. But who can excuse
hym, when the lord hath pro
mysed to gyue vs a rewarde *Mat, 10,*
for a cuppe of cold water.
And why doth he say of colde
water: leaste peraduenture
some poze man would excuse
him selfe by penury and lack
of woode, and saye that he
hath nother pottle nor panne
to warme any water withal.
Finally my Derelye beloued
bys

brethren, the lord dothe so ex-
horte, and so admonish vs by
the holy prophet to do almes
dedes, that there is in a ma-
ner no man so poore and neddy,
that can excuse hym selfe: He
sayth thus. This is the faste,

Esay, 58, (sayth the Lord) that I haue
chosen, breake thy breade to
hym that is an hungered. He
sayth not, gyue hym a whole
loafe, for perchaunce the poore
man hath it not to geue, but
he sayth, breake it, that is to
saye, yf thou be so neddy and
poore, yf thou hast but one lofe
of bread, yet breake of a pece
thereof, & geue it to the poore.

Esay, 58, Also he sayth, leade the poore
ma that is without lodging,
home to thy house. Nowe yf
a man be so poore and neady
that he haue not where with
all

al to fede the pooze, yet at lest
 wise, let hym prepare hym a
 bedde in some corner of hys
 house. O my deare brethren,
 what shal we sai to these thin
 ges, or what excuse shall we
 make, that haue gret & wyde
 houses, and yet scarcely bou
 chesafe at any time to recea
 ue the pooze pilgrime, being
 ignoraunt, yea not beleuyng
 that chryste (as he doth saye)
 is receaued in his pylgrymes
 I was a straunger, and ye re ^{Mat. 25,}
 ceaued me, and inasmuch as
 ye haue done it vnto one of
 the lest of these, ye haue done
 it vnto me. It is tedious and
 laboriouse vnto vs, to re
 ceauue Christ in poze and nea
 dye menne, into oure coun
 treye, but I feare me he wyll
 requite vs, & not receauue vs
 into

into this heuently kingdom.
 We dispise him here in thys
 worlde, I feare me he wil des-
 pise vs in heaue. As he hi selfe
 doth saye, I was a hungred
 and ye gaue me no meate, I
 was a straunger, and ye did
 not receaue me. Inasmuche
 then as ye did it not to one of
 the leste of these, ye did it not
 to me. But I beseeche GOD
 my good brethren, that he may
 remoue from vs, the thyng
 that doth ensue and folowe
 for afterwarde he saythe.
 Gette ye from me ye wretched
 & dāned persones into þe eter-
 nall & euerlasting fire, þe whi-
 che is prepared for satā & his
 angels. Therfore my brethren
 let vs not heare these things
 flightly, or w our bodely eares
 onely, but faithfully heying &
 let

56
let vs so teache it with word
& dede, that other men maye
vnderstande it, & accomplish
the same. Our Lorde Chryst
Jesu grauntinge it, the whi-
che liueth and reygneith with
the father and the holy gost.
So be it.

COf confession and pe- Ser, 66,
naunce. vi. Ser.



Oly scripture
doth often ti-
mes exhorte
vs to flye to
the remedye,
and medecin
of confessiō, not that because
that God hath anye nede of
our confession, vnto whome
all that we thinke, speake, or
do, is cleare and at hand, but
E.i. because

because we can not be otherwise saued, except y^e we being penitente, do penitently confesse, that we negligentely haue cōmitted. Satban shal not accuse him agayne at doomes Daye, that dothe here of his sinful dedes, and vngodly life, accuse him selfe, so that he be confest, and penitently doth leaue and forsake them, & renueth them not agayne. Confesse your sinnes (saythe **Iacob, 5,** **S. James**) one to another, and praye one for another, y^e ye may be saued. And the **Apostle Paule** sayth, Confession with the mouth is to oure saluation. And **Salomon** sayeth thus of the confession of sinnes: he that dothe hyde and cloke hys synnes shall sorrowe: but he that dothe confesse

68
fesse his faults, and forsaketh
them, shall obtaine mercy. It
is a ryght good medecyne of
saluation, not to rene w our
olde milledes, nor to refresh
the skarres of our old wound-
des. For S. Jhon sayeth : yf 1, Jo, 1.
we confesse our synnes, God
is faithfull and iust to forgeue
vs, and to clense vs from all
iniquitie. Dauid sayeth lyke.
wyse, I sayd that I wold cō ^{psal, 31,}
fesse mine iniquitie and vn-
righte wisenesse agaynste my
self, and thou diddest remitte
the wickednes of my synne.
Lette the synner confesse his
synnes whilest he lyueth, for
hereafter is no frutefull con-
fession, nor no penaunce that ^{Eccle, 17}
shal profyte to saluation. Se,
nowe is the time of healthe, ^{2, Cor, 6,}
nowe is the acceptable time,
E, ii, nowe

nowe is the tyme of remissi-
 on, for those that are peny-
 tente. For why: after Deathe
 shalbe the tyme of punyshe-
 ment for those that were ne-
 gligente to confesse them of
 theyr iniquities. All wickyd
 and sinneful personnes haue
 bitter penaunce in paine and
 torment, but yet it doth pro-
 fyte them nothinge vnto re-
 mission, for theyr conscience
 doth wyng them to the en-
 crease and augmentation of
 the paine that they do suffer:
 They myghte by confession
 haue escaped the bitterness of
 theyr tormentes and payne,
 but they dyd not regarde it.
 And therfore as they are out-
 wardly troubled with fire, so
 they are inwardly vexed wth þ
 remorse of consciēce. How cā
 a sur-

00
surgion heale the wound, the
which the paciēt is ashamed
to shewe. God dothe desyre
our confession, that there by
he might haue a ful and a per
fect knowledge of our misde
des. He that is ashamed to di
close and to confesse hys sin
nes, shall haue God both his
iudge, and hys punysher. A
man shall do best to iudge him
selfe in this worlde, lest that
God here after iudge him to
perpetuall payne and tormēt
Euerye sinfull man ought to
haue double sorowe in pe
naunce, fyrste, that throughe
his negligēce he did no good
and agayne, that throughe a
certayne boldnes he commun
icated y thing which was euyl.
That he shuld not haue done
he did, & y he shuld haue done
he

Confessi-
on,

he did not. Confession dothe
iusticie, confession doth geue
remission of sinne. Al hope of
forgeuenes doth rest in con-
fession, confession is a worke
of mercy, the verye health of
those that be sicke, and wyth
penaunce our onely help and
comfort, whose laud & praise
the Lord doth declare in the
gospel, saying: Do penaunce,
for why, the kingdom of god
doth drawe nyghe. And S.
Jhon the baptiste dothe saye
Do ye worthy workes of pe-
naunce. Worthye workes of
penaunce are, to bewaile the
sinnes that are past, and to re-
newe them no more. As it is
wrytten, lke thou adde, nor
heape not sinne to sinne. And
our Lorde by the Prophete
Esaia doth saye: Washe ye
and

Math, 4,

Math, 3,

Eccle, 5,

Esay, 1,

and be cleane. He is washed
 & cleane, that doth bewail þ
 is past, & approacheth no more
 vn to them. He is washed &
 not cleane, that doth lament
 his misdeedes, and after ward
 renuerth that he lameted. Of
 these menne. S Peter doth
 speake most terribly sayinge: ^{2, Pet., 2}
 A dogge returning to his bo
 mite. O my child (sayth holy ^{Eccle., 2}
 scripture) hast thou comitted
 sinne. Do no more so, but pray
 that the old maye be forgeue
 thee. True penaunce is not
 iudged by the nūber of yeres
 but by the bitternes and he
 uines of the mynd. S Peter
 by and by obteyned of God ^{Mat., 26,}
 the forgeuenes of his synnes,
 because he lamented most bit
 terlye that he had thysse de
 nied hym. And notwithstan
 dyng

ding a mans penaunce be but
shorte, yet if it be done with þ
inward bitternes of þ mind
God the righteous iudg, cō-
sidering the secretnes of mā's
heart, will not despise it. For
god doth not so much require
the continuance of time, as
he doeth ponder the will and
the sincere mind of him that
repenteth & doeth penaunce.
For he that with al his heart
& minde doth trust in Christ,
although he departe and dye
with much sinne, yet his faith
shall lyue for ever, as GOD
Joan, II, in hys holye Gospell doethe
saye, I am the resurrecty-
on and lyfe, whosoever be-
leueth on me, though he
were deade, yet shall he
lyue, and whosoever lyueth
and

and beleueth on me, shall ne-
uer dye. He doth speake of þ
death of the soule, the which
shal happen and chaunce vn-
to man, through the infirmi-
ties and fraylnes of synne.
God of his nature is mercy-
ful, and ready to saue al those
by mercye, the whiche he can
not fynde to saue by iustyce.
He woulde that euerye man ^{2, Ti, 2.}
shulde be saued, and that no
man shuld peryshe, saying by
the Prophece, that whan soe-
uer a synner dothe conuerte
hym selfe, that he shall lyue &
not dye. And notwithstanding ^{Eccl, 31.}
dying we are all wicked syn-
ners, yet yf we turne to pe-
naunce, let vs not doute, but
that throughe the mercye of
God, we shall obtayne the re-
mission of al our iniquities &
sinnes

sinnes. The mercy of GOD
doth helpe and succour those
that in this world be penitēt
& do pennaunce. For pennaunce
in the worlde that is to come
(where euery man shal geue
an accōūts of his owne wor-
kes) dothe not preuaile. Pen-
naunce must be done in this
worlde, for after our death is
none amendement.

COf auriculare confession.
vii. Ser.

Mat. 30,



En are wont
to saye moste
dearely belo-
ued brethren,
that GOD kno-
weth al thin-
ges, and that with god there
is nether time past, nor tyme
to

Mat. 13,

to come, for he seeth al thyng
 and pondereth all thinge, all
 thinges are bare & open vnto
 to God. ^{Heb, 4,} Why will God then
 (say they) that we shulde cō-
 fesse our synnes to man? were
 it not better not to manifeste
 and disclose such euyl dedes,
 then to open them abroad:
 for who is he that wold glad-
 ly saye, I haue trespassed a-
 boue al other. And yf I shuld
 shewe all thing vnto manne
 I shuld be esteemed the worst
 of all other, & many throughe
 mine example wold do much
 euil. Why should a man then
 cōfesse hym self to any other?
 O thou man, doste thou not
 know that we ar al sinners:
 for if we say: that we be with-
 oute synne, we deceaue oure
 selues ^{1, Ioa, 1,}

Iob, 15,

Psal, 99

selues, and the trueth is not
in vs. we do al sinne, we are
all bozne in synne, we are all
drowned in synne, yea & the
chylde to whiche is but one
daye olde. wherfore then do
we feare to be confessed? And
yet we muste nedes be confes-
sed vnto God, for he is good
and gracious, and his mercy
endureth foreuer. God wold
that we shuld be confest, not
that neyther, because he know-
eth not our misdedes and
fautes, but because the deuill
shuld heare and know, that
we are confessed, and sorre
for our iniquities. For after
that we haue once wept, and
be truely confessed, he hathe
not where withall, he maye
any more accuse vs.

Marke

Ma
bret
we
hold
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it is
fest
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28
Marcke and see then good
brethren, Sathan wold that
we shulde kepe scylence and
holde oure peace. And God
woulde we shoulde be cōfess
vnto whome shoulde we so-
nest obeye? Merelye vnto
God, the whiche dothe euer-
more commaunde that good
is. For it is not sufficiente, y
we abstaine from euil, except
we do sorowfully confesse the
euyl that we haue done. For
it is not ynoughe to be con-
fess to god onelye, but in lyke
maner we must confesse oure
synnes and trespaces to mā,
Therefore thou shalt not lyn-
ger to confesse thy selfe, and
retourne vnto G O D. For
thou shalt not differ it from
time to time. For whye: the
anger of God shal come sodē-
ly and

Eccle, 5,

Johel, 2,

ly and destroy the. O my bre-
 thren that haue slepte hyther
 to, awake and retourne vnto
 your Lorde GOD with all
 your heartes, with fastynge
 wepinge, and waylyng. And
 inasmuche as he seyth with
 all your heartes, the prophet
 doth teache vs, that the fou-
 ayne of penance is in the
 hearte, and that wepinge is
 referde vnto the eye, sobbing
 vnto the mouth, and fasting
 vnto the whole bodye. O mi-
 nister not to retorne agayne
 vnto the Lorde thy God, ex-
 aminen thy conscience. Look
 vpon the secrets of thi heart,
 and consider ozeuer thou go
 to confessyon, that thy heart
 hath synned, desiring and co-
 uetinge the thinge that was
 naughtes, thy eyes in behol-
 dyng

70.
dyng of banyties, thy mouth
by speakynge the thinge that
was false, thy eares through
hearyng of lyes, thy handes
with smityng and comitting
of murder, if not in very dede
yet peraduenture in wil. Who
can excuse him selfe : our fete
also are very quicke & spedye
to euil. Therfore as ye haue
geuen your members seruaun-
tes to vncleannes and iniqui-
tie, from iniquitie to iniquite,
euen so now geue your mem Roma, 6,
bers seruauntes vnto ryght-
tuousnes, that ye may be sancti-
fied. And first let the hert be
penitente and sorrowfull for
all suche vngodlye thynges
as it hath at any tyme thou-
ght vpon or desired: lette the
eye wepe, lette the mouth
praye continuallye, lette the
care

eare heare the worde of god,
 let the hands geue and be do
 ing of charitable and almose
 dedes: receaue the pooze pyl
 grime, fede the sicke and hon
 gri, and cloth the naked, lette
 youre fete be goinge to the
 churche, & youre knees labor
 to bowe downe vnto god, for
 as ther was no member but
 that throughe synne hath dis
 pleasyd god, so let ther be no
 membre without sufferaunce
 of semblabe and lyke payne,
 for god hath geuen vs oure
 mebers to serue him withall
 and not to serue the world.
 But alas my brethren, the ci
 tezens of heauen, and gods
 familiare frendes, are made
 the seruauntes of the world,
 embrasyng & leanyng a grete
 Deale moze to earthly things
 then

then to eternal, to theyꝝ owne
 substance, then to them sel-
 ues. But good brethren, ye
 shulde not do so, for why, the
 time is at hand, and it doeth
 threten vs. Kysse ye by there- Psal 126
 fore that do eate the bread of
 heauines. Let vs haste vs to
 the churche, and with sorow-
 full teares confesse oure syn-
 nes. But first this order must
 be take and kept. We (or euer
 we go to cōfessiō) must thinke
 vpon our synnes and trespas-
 ses, and in opening of the, so
 confesse to god, and to his mi-
 nister the prieste the maner &
 circumstaunces of them, that
 we maye departe from theyꝝ
 fete not burdened, but exone-
 rated & lightened. And good
 brethren, looke ye prolongue
 not the time, to confesse your
 f.i. synnes

finnes; for he that doeth pro-
 longne or procrastinate the
 time vnto the last Day of lent,
 or of his life to cōfesse his mis-
 dedes; he geueth good eui-
 dence, that he doth it not wil-
 lingly, nor gratiouſlye, nor
 with a pure hart, but againſt
 his will. Marke and cōsider
 howe ſuch conſtrayned and
 vnwillynge ſeruyce doth ple-
 aſe ether god or mā. And ther-
 fore let vs not Delay frō Daye
 to day to confesse and to open
 the ſecretes of oure heartes,
 for God hath promysed for-
 geuenes to thoſe that are pe-
 nitent, and not to thoſe that
 Delaye theyr confession or pe-
 nance butyl to morow: ther-
 fore let vs not prolonge nor
 Delaye our confession. But
 yet whē thou man or womā
 goeſte

goest to confession, loke thou
 laughe not, nor that thou be
 gorgeously nor wel apparell-
 led, nor that thou begin not
 to vtter and shew fables, but
 that with al humilitie and to-
 kens of repentaunce, ye do cō-
 fesse your synnes one to ano- *Jac, 5,*
 ther. And I praye the not to
 feare to be confest. But how
 shal I confesse this and that?
 O thou man, as ofte as thou
 dost feele and perceauē that,
 doubte not but that it is the
 very temptation of the deuil,
 the whiche desireth so to in-
 wrape & intangle thee, that
 thou beyng already in sinne,
 mightst do without any gret
 temptation, that shuld please
 him. And therefore my bre-
 thren, feare ye not to confesse
 your synnes, for I knowe
 I, ii. that

that thyng lesse, the whiche
 I knowe by confession, then
 that, whiche I knowe not.
 Why do ye then feare to con-
 fess your sinnes: he is a wret-
 ched sinner as ye are, and per-
 chaunce a more wretched sin-
 ner then ye are, that dothe
 here your confession. He is a
 manne: he differeth nothing
 from you, he is but as ye are.
 Why dost thou then thou sin-
 full man feare to confesse the
 to a sinner. Choose what ye
 wyll, but yf ye lurke uncon-
 fessed, ye shalbe condemned
 withoute confession. GOD
 doeth require confession, to
 acquite and deliuer him that
 is humble, and to condemne
 him eternallye, that is pro-
 ude. Be confesse my brethren
 and delaye it not, haste you
 to

to come to the holy haruest of
 confession, for cōfession is the Confessi-
 helth of the soule, the Destroi- on,
 er of vyce, the restorer of ver-
 tue, the victor & overcomer
 of fendes, the feare of hell:
 the obstacle of satan, the cote
 and garnient of aungels, the
 hope of the churche, the helth
 the gyde, the light, the espe-
 rance and hope of al fayth-
 full people, O wonderful and
 holy confessiō, thou dost cloe
 bp the mouth of hel, and ope-
 nest heauen gates. O confes-
 sion, without the, the iust mā
 is esteemed vnthankfull, and
 the synner shalbe reputed as
 deade. O the lyfe of al iuste
 men, the glorie of all sinners.
 Thou art onely necessary for
 synners, and yet he that wyl
 be esteemed iust, muste often-
 times

times visit the. Finally there
 shal nothing remayne in iud
 gement that was auyded &
 disclosed by confession. Cleane
 and pure confession is so pon
 dered and wayde, and God
 doth set so muche and suche
 store thereby, that the thynges
 confession hanging vpon the
 crosse, was as wel accepted as
 though he had died for gods
 cause: beholde howe muche
 synners short confession dyd
 auantage him. But we pri
 stes (would to god we were
 good preistes) shoulde so dili
 gently, and with such mode
 ratio watch to fasten & word
 of feare, & of contrition in the
 heartes of synners, that we
 feare them not from confessio
 and so to open theyre heartes,
 that they not yett shut up, nor
 close

cloose theyr mouthes from
 the same. For we should not
 absolue the penitent excepte
 we sawe and perceaued that
 he were confeste. For the be-
 leife of the hearte iustifyeth
 & the confession of the mouth ^{Roma, 10}
 maketh a manne saue. And
 therefore he that hathe the
 worde of confessyon in hys
 mouth, and not in his heart,
 is other craftye, or ells false.
 And he that hathe it in hys
 heart, and not in his mouth,
 is other proude or feare-
 full. Therefore it behouethe
 preistes to bee suche as doo
 knowe what maner of medy-
 cine and howe muche therof
 they should minister to eue-
 ry sycke manne, The Lorde
 which lyueth and reygnethe
 for euer, being hys ayde and
 comfozte

comforte. Amen.

Of Penauce.

Ser. 57,

Ser. viii.



Praye you
my dearely
beloued bre
thren, that if
anye of you
after y^e cour
se and fraile

nesse of mā, be ouerthrowen
through the subtil craftines
of Satā, or inwapped i dede
lye synne, and hath (as sayeth
the Apostle) destroyed in him
selfe the temple of god. I pray
him that he despere not of the
mercy of God, but that he a
rise vp quicklye from his ini
quitie and sinne, lest y^e by the
cōtinuance & custom therof
be

2, Cor. 3

he drowne him selfe in hys
 owne ruine, for he shal not be
 odious nor abhominable vn-
 to god, that hath done & com-
 mitted sinne, but he that doth
 reste and contynue in synne.
 And because no man shoulde
 mistrust the mercy of god, the
 Lorde by his prophete dothe
 comforte vs saying, *I desire* Ezech, 33.
 not the Death of anye synner
 but that he shuld returne fro
 sinne and lyue. And agayne Ezech, 18,
 whensoever the wicked syn-
 ner shal returne from his wic-
 kednes, ye shall not hynder
 nor hurte hym. But thys his
 greate mercy doth then pro-
 fite vs, whē we slacke not to
 returne vnto him: nor ioyne
 nor accumulate synne vpon
 sinne. Furthermore we may
 knowe the woundes and fra-
 cturs

ctures of þ body, by the woundes and fracturs of the soule. For yf a mans legge, or hand be once broken, it is wont to be hardely brought and restored to hys olde vse agayne, but yet if they breake twise or thrise, or oftener in one place, your charitie maye easely vnderstand and perceauē wyth what dolor and payne suche woundes and fractures are healed agayne: and yet after longe payne & torment: scarcely they can be restored and brought to theyr former and olde estate. And lyke reason is thought to be in the fractures and woundes of the soule, for yf a man do commit sinne once or twyse, and without any dissimulation doth fly vnto the remedy of penance, he
shall

shal without any let, and per
 aduenture without any shæ
 recouer his helth again. But
 if synne beginne to be ioined
 to sure, and that the wound
 des of the soule, throughe the
 cloyng and defendng of in
 iquitie do rather putrify the
 by confession and penance do
 heale and amende, it is to be
 fearde, lest the sayinge of the
 Apostle be verified in hym.
 Dost thou not knowe, that þe
 kindnes of god doth lead the ^{Roma, 2,}
 to repentaunce, but thou af
 ter thine hard heart that can
 not repente, dost hepe toge
 ther the treasure of wrath a
 gaynst the day of vengeaunce
 and reuelation of the tru iud
 gement of G D D. But per
 chaunce some one man maye
 think, that he hath so greuou
 slye

nye offended, that now he ca
 not merite to haue and to ob
 tayne the mercy of God. But
 God forbid that anye sinner
 should thinke soo. O thou mā
 that doth consider and waye
 the multitude of thy synnes,
 why in like maner dost thou
 not consider the gteat power
 of the celestiat phisition? And
 considering that God of hys
 mere goodnes wyl haue mer
 cy vpon vs, and that by hys
 myghtye power, he maye be
 mertifull vnto vs. He doethe
 cloose by the gate of hys dy
 uyne mercy agaynst him selfe
 that doth beleue that GOD
 wyl not, oz that he can not be
 merciful vnto him, oz that mi
 strusteth him to be good & om
 nipotent. And therfore let no
 man nother after a hundred
 noz yet

yet a thousand sinnes and cri-
 mes committed, Despere of
 Gods mercy, but make al the
 haste he can, that God with-
 oute any stoppe or let may be
 merciful vnto him lest that he
 perchaunce do so accustome
 him self to sinne, that though
 he would, he can not be dely-
 uered from the snares & cras-
 tye deceytes of the deuyl. Da-
 uid (the whiche was both by
 the ayde and gyfte of God) a
 kynge and a Prophete was
 so preuented, that he commit-
 ted not onely adultery, but al-
 so murder. and yet he reser-
 ued not him selfe, nor protra-
 cted nor taried not to do pe-
 nance in his old age, but by
 and by, lyinge in a shurte of
 heare, and ouer sprinckled w-
 ashes did sorowfull & greate
 venaunce

2, Regn,
 11, 12,

Psal, 6,

Psa, 101

penaunce, and fulfilled that he sayde in his Psalmes: I wyll washe and water my couche euery night with my teares. And agayne, I dyd eate ashes as bread, and watered my drinke with teares. And because that with mortiferous vncarefulnes he dyd not delaye to do frutefull penaunce, he immediatly so stirred by and reuoked the mercy of God, that alonely he lost not his kingdome, but also deserved to receaue and to haue the gift of the holy comforter. But peradventure there be yet that wil say, I am occupied in warfare, or I haue a wyfe; howe can I then do penaunce. As though that I (when I counsel you to do penaunce) would say, that ye shulde rather go aboute

aboute to plucke out the bea-
res of your heades, then that
ye shoulde leaue youre synnes
& wretchednes, or bntzede
your go'wines, then to refuse
your euyl conuersation & ma-
ners. But let him whiche go-
eth about by such Dissimulati-
on moze to Deceauie then to
excuse hym selfe, take hede, &
marke, that nether the honoz
of his kingdome, nor yet the
dignitie of his apparel, could
refrayne or let kynge Dauid
from doing of penance.

Also the sacrilegius kyng A-
chab (of whome Scrypture
sayth) that there was neuer
none suche solde to do euill a-
gainst God) after y^e Jezebell
his wife had dep'aued him &
had made him abhominable
in the sight of God, Naboth
beynge

3, Regs,
21,

being stoned to deth, because
 he wold not yeld by his vine
 pard, yet after y^e the Prophet
 Heli had spoken vnto him, he
 put on a shyre of heare, & bo-
 wred downe his heade vnto
 god, & did penaunce. Where
 vpon god said vnto Heli, hast
 thou not secne, how y^e Achab
 hath humiliated him selfe vn-
 to me? fforasmuch as he (saith
 the lorde) hath barained and
 bowde him selfe vnto me for
 my sake (I wil not as long as
 he shal liue) punyhe noz trou-
 ble the people. Now consider
 good brethren, that although
 this Achab was sacrilegius
 & naughtes, yet he prolonged
 not the time to do penaunce,
 but incontynently offerd vn-
 to G D the sacr yfice of an
 hūble and of a cōtrite heart,
 And

And if after wards he hadde
 continued in his humyltpe,
 the mercye of G D D,
 had neuer forsaken him. Also
 kyng Manasses was so wyc- ^{4, re, 21,}
 ked, as it is wyrtten of hym:
 that he replenished the whole
 citie of Hierusalem with al in
 iquitie, yet after þ he was ta-
 ken & put in prison, he throggh
 greate penaunce and muche
 humilitie, dyd so obtayne the
 grace and fauour of god, that
 he merited to be numbred &
 accepted amōg the frendes &
 good louers of god. And af-
 ter þ the sinneful Magdalene ^{Luc, 7,}
 (the which washed Christes
 fete with her teares, & wpye
 them with her heare knewe
 that the heauenlye Phisition
 was come, she went into Si-
 mons house vndesired, & she
 G, i, that

that befoze was bold, prompt
 & shameles vnto all vnchristi
 nes, was nowe moze bold to
 be saued, and therefore she de
 serued to heare, that all her
 synnes were forgiven her.
 For this woman prolonged
 not to do penauce, but why
 lest she might sinne, she did so
 leue of to sinne, that no neces
 sitie, but her owne voluntary
 will withdrew her from her
 misliuing. We might find ma
 ny mo in holy scripture, the
 which through doinge of pe
 naunce after their infinite &
 innumerable crymes, prouo
 ked and caused god to be mer
 cifull and gracious Lord vn
 to them, the which did not on
 ly retorne to their first estate
 and condition, but to a much
 better. But soasmuch as it
 were

90.
were a very longe thinge to
speake of al, these folowe whiche
we haue recited & spoken
of, ar sufficient to know that
the lord (the which forgaue
Dauid after so great a sinne,
and the sacrilegius kynge A-
chab) and that after so innu-
merable iniquities reputed
penitent Manasses to be his
frende, and forgaue the sinful
Magdalen, which did wasch
his fete with her teares, and
did wipe the with her heare
al her sinnes is ready not on-
ly to forgeue vs oure mysde-
des and trespasses, yf we re-
turne vnto hym, but also to
geue vs eternall beatitude, &
rest euerlasting. Therfore mi
good brethren, let vs (thyn-
kyng vpon those thynges) la-
boure with Gods helpe, as
E.ii. much

much as we maye possible, &
 no deadly sin crepe in amōge
 vs, but yf so be there be any,
 & througe & Deceytfulnes of
 the deuil are ouerthrowē or
 cast into this euill, let him or
 euer any such crimes by a cō-
 tynual custome do encrease,
 seke for remedy, and labour
 wyth greate sorowfulnes of
 hearte, to be reconciled, & to
 wyne the fauour of almighty
 God againe. Nor let him not
 be ashamed to do penaunce,
 & was not ashamed to synne,
 but stryue incontinently tho-
 rough godly operation to a-
 mende him selfe, that he may
 be knowen, and accepted of
 the father amonge hys chyl-
 dren, lest he exclude
 hym from the eternall blyssc
 and

and eiection him from the hea- 92
uenly banket, and bound both
hand and foote, caste him in-
to the exterioure darkenes,
where is waylyng and gras- Mat, 22,
syng of teth, and that he re-
uoked, and throughe the me-
decines of penaunce, humili-
tie, and cōpunction, restored
to hys olde estate and helthe
agayne, and adourned wyth
the perylls of good workes,
maye meryte to heare these
wordes. O my good and
faythfull seruaunt, enter and
come into the ioye of thy lord
Amen.

Of almose dedes,
Ser. ix.

Henry

Imy



Math, 10

My most der-
ly beloued bre-
thre haue mo-
nished you &
presumed too
geue you coun-
sell to do and to geue almose
And although my admoniti-
on hath (God willing) profy-
ted manye a one, yet I feare
me, lest there be, that do lesse
then they may, or els nothing
at all. But some wyll say vn-
to me. I am a poore man, &
not able to do any almose de-
des. But because I no poore
man shoulde excuse him selfe
from doing of almose dedes,
our Sauour hath promysed
to rewarde vs for a cuppe of
colde water. Sayst thou the
that thou arte poore? If
thou haue in substaunce no
more

more then wil resonably find
 thee, then thy onely good wil
 is sufficiente. But I pray the
 exactly to examen thy consci-
 ence, whether that at tymes
 peraduenture thou haste not
 lost through superfluous Drin-
 king, that thou mightest haue
 geue in almose, or lest that in
 earthe thou haste consumed
 through gluttony, & thou shul-
 dest with almose and charita-
 ble dedes haue layd and trea-
 sured vp in heauen, or lest by
 preparynge of delycate wel-
 fare, and byinge of superflu-
 ous araye and apparell, thou
 hast not now the thing that
 thou sholdest haue to geue vn-
 to the poore for the saluation
 and redemptyon of thy soule.
 And notwithstandinge our
 galaunte and pretious araye
 is

is wont to be consumed and
 mothe eaten, yet the headye
 can not obtayne nor get the
 thinge that is moost vyleste.
If all these impediments the
 do not aggrauat nor burden
 our soules, oz yf we haue the
 thinge, whiche onely suffy-
 sethe vs and oures, we shall
 not then appere to be in fault
 and guilty, although we geue
 nothing to the pooze: but yf
 luxuriousnes and superflui-
 tie (as I haue sayde) doo de-
 uoure and consume, that cha-
 ritie and mercy myghe haue
 tresured vp in heauen, let vs
 then whyle tyme is amende
 oure selues, and studie to re-
 compence and wyth all oure
 myght to fulfyl that we haue
 not Done, oz perchaunce that
 we

we haue done, but far other
 wyse and lesse then we shuld
 haue done. And therfore help
 thy selfe (O thou chrysten mā)
 that doeste reade and heare
 these thynges, with Daniels Dani, 4,
 most holy counsel. Accept my
 counsel (sayth he) and redeme
 thy soule with almosse & cha-
 ritable dedes. The whyche
 counsell, yf thou wylt not ly-
 sten to and heare, thou shalte
 call vpon God, but in vayne.
 O thou soule that doste inha-
 bite and dwell within these
 carnal & frayle wales, watch
 praye, aske, seke, and knocke. Math, 7,
 I say watch asking, pray se-
 kyng, and knocke workyng,
 The Lorde shall aunswere
 thee, that doeste watche and
 aske, sayinge, beholde here I
 am. If thou wylt pearce and
 go

go thoroꝝwe the fire, thy lord
Esa. 43, God is with thee, & the flame
 shall not burne the. For why,
 as water doth quench fire, e
 uē so doth almose dede quen
Eccle. 3, che synne. Therefore yf thou
 wylte open thy hande to the
 pooze, Chryste shall open hys
 gates vnto the, that as a pos
 sessioner of heuen thou maist
 enter & come in. And yf thou
 thynke that the ende of the
 worlde be long a commynge,
 loke onely vpon thyne owne
 ende, and beholde howe the
 worlde by a lytle and a lytle
 doth consume and banish. Al
 thynges whyche were good,
 are gone and taken a way, &
 such euyl as neuer was doth
 appoche. The thing that the
 word of God dyd pronosty
 cate, is dayly accomplished &
 fulfilled

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fulfilled, & yet that notwithstanding, man doth nother chaunge nor amend. Therefore take counsel whilest that thou hast thy redemption in thyne owne hande, geue and distribute vnto thy selfe that is thyne, whileste it is thyne. For the thinge that thou doest possesse and hold, is but frayle and byttle, and other mens that thou doeste loke for. Consider what manner of pryce the Lorde payde for thee, he shedde hys pretious bloude for thee, he loued thee intierly, that so Dearelye bought the. O good brother auoyde and flye the example of the riche man, whose dogges the pooze man Lazarus did feede and nurish with his woundes, and yet they gaue hym

Luc, 19,

him not so much, as the crum
mes which fell from the riche
mā's table, but this thing not
long after was cleue altered,
for the poore bought his salua
tion with pouertie, & the rich
man his payne and torment
with þ̄ aboundance of riches
The poore man was exalted
vp with aungels into Abra
hams bosome, and the ryche
man thruste downe into the
profounde Depenes of hell
from whēce he sawe the poore
manne, yea the poore manne
the riche man, he that denied
a crume of breade, Desyred
Drope of water. Lette them
therefore that be ryche and
aboundaunte, (the whyche
wyl not helpe nor redeme
them selues with their owne
goodes and substaūce) thinke
bpon

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rych
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149
vpon these thinges, lest they
suffer and cometo like punish-
mente. He was ryche that we
do speake of, & likewise there
be ryche men here, vnto whō
we do speake, they are all af-
ter a name, but lette them be-
ware, that they be not of one
condition, but these thynges
were chaunged betwene the
ryche man clothed in purple,
and the poore man full of by-
les and botches. For the ryche
man lost that he had, & poore
Lazarus began to be that he
was not. The ryche man leste
in thys world hys ware hou-
ses and shoppes full of goo-
des and great substance, and
in hell, he desired but a drope
of water, and coulde not ob-
tayne it. Take hede good bre-
thren, the whole body of this
ryche

ryche man is troubled wyth
 the flames and fire of hell, &
 yet his tonge (because wyth
 prowde wordes he despised
 the pooze man) is most behe-
 mently toymeted. The tonge
 which wold not counsell him
 to geue the pooze manne his
 almose, is mooste greuoufly
 burnt and punyshed wyth
 the fire and flames of hell.
 He cryde out and sayde : fa-
 ther Abraham, sende Laza-
 rus that he maye dyppe his
 fynger in water, and cole my
 tounge. O thou ryche man,
 with what audacitie & bold-
 nesse darest thou require a
 droppe of water, that woul-
 dest not profer a crome of
 breade? Thou shouldest now
 euen of ryghte haue deman-
 ded and asked it, yf thou had-
 dest

dest gyuen it. ¶ these worlde
 ly goodes, the whiche in hell
 are greuous & euil. To thys
 riche man seruiſe came fyre
 and tozment. He dothe suffer
 the cruell and harde tozmen-
 tes of hell. He is wrong, and
 crieth out, and sayth, ¶ most
 pure and ryghteous iudge,
 other let my paines be recom-
 pensyd, accorſyng to myne
 iniquities, or els lette me re-
 ceauē condyngē punyſhment
 and payne for the tyme, that
 I was in wealth, or double
 payne, or foure tymes more
 payne. Why doest thou com-
 maunde me to be kept these
 many. ¶ .yeares in this fla-
 myng fire. I am so bound to
 the bowndes of my synnes, &
 I can not escape. I am euery
 moment of an houre, payne
 fully

fullpe tormented and puny-
 shed. The fier dothe cruellpe
 vere me, nor it doth not spare
 me, it bothe tormenteth me,
 and reseruethe. To these la-
 mentable and dolorous com-
 playntes, he myghte thus
 without doubt haue aunswere
 red hym: What shall I do vn-
 to the? Thou dyddest no al-
 mose dedes, the which might
 Ecclie, 3, haue quenched the tormen-
 tes & paines, that thou dost
 now abyd and suffer for
 thy synnes and iniquities.
 Scripture did call vpon the
 but thou wouldest not here.
 The prophetes hold not ther
 peace. The apostles preched,
 The gospel gaue out his softe
 The tormentes and pay-
 nes prepared for the synne-
 full

full were declared vnto thee.
 And the rewarde of the righ-
 teouse was promysed thee,
 but thou trustynge and ha-
 uing affiaunce in these world
 ly goodes and possessyons,
 dyddest reiect and contemne
 Gods precepts and statutes
 as tryfling and bayne fables

Let the poore praye for
 the, and whatsoeuer thou
 doeste aske, I doo graunt it
 thee. But yet I doo handle &
 vse thee, but iustlye, for there
 shalbe iudgemente mercyles **Ja. 2.**
 to him, that sheweth no mer-
 cy. My iustice can geue thee
 nothing els, but that thy wo-
 kes do deserue and meryte.
 And therefore thou beyng
 nowe deade, and in another
 mans powre and dominion,
 doeste call vpon me but in
 vaine.

bayne. For when thou might
 test and diddest see me in the
 poore, then thou wast blynd
 and wouldest not see me. O
 my brethren made by y hand
 of God, & boughte as I was
 full dearely, herken vnto the
 Lordes counsell. Obeie and
 fulfyll the desire of your bis-
 shop, that wyth hym ye may
 take and receaue your inhe-
 ritaunce in your fathers king
 dome. Of a bonde man thou
 arte made a frende. Despyse
 that thou art borne, and doo
 vnto Christe, as he dothe vn-
 to thee. Why shoulde he not
 take parte of thy substaunce
 that hathe prepared for thee
 rewardes euerlasting. Why
 shoulde he not haue the tenth
 of thy goodes, that hathe ge-
 uen the all, for this earthelye
 patri-

100
patrymony God dothe offer
vs heauen, he sayeth thus.
Come ye blessed chyldrē, and **Math, 25**
inherit the kyngdome, for I
was an hungred, an ye gaue
me meate. Then may ye saye
luckely, yf so be ye were large
and faythful in doing of your
almose, when saw we the an
hungred, and did fede thee.
what a thing is this my bre-
thren. The true and fairhful
dettor confesse the hys Dette,
and the creditours excuse it.
Then shall your father, your
LORDE, and your frende
with whome ye haue made a
celestial conuention and bar-
gene, answer you thus. In
asmuch as ye haue done it vn-
to one of these least of my bre-
thren, ye haue done it to me.
I shall therefore geue you ce-
h.ii. **lestial**

lestfall and eternal rewards
 and a kyngedome vpon my
 ryghte hande. Noz that, be
 cause ye haue not trespassed:
 but because ye haue redeemed
 and raunsomed youre sinnes
 with almose and charitable
 dedes. I praye you good bre-
 thzen to remember these thin-
 ges, and that it maye so pro-
 fite the pooze and neady, that
 I for my gentle admonition
 maye obtayne forgeuenesse
 before the seate of the eternal
 iudge, and ye for your liberal
 contribution and almose de-
 des, eternall glory, our Sau-
 our Iesus Chryst, graunting
 the same, to whome with the
 father and the holy gooste be
 honoz for euer and euer.

Amen.

¶

Of the chastitie that
oughte and shulde be
betwene man and
wyfe. Ser. r.

Ser. 293



WHosoever
my welbelo-
ued brethren
we do com-
mend chasti-
tie as it ou-
ght and is expedient it shuld
be commended, younge men
and such as are in the floure
of their age do saye thus. We
are younge men, we can not
lyue chaste. To whome we
may and ought to geue thys
aunswere, that they can not
lyke chaste and vndefiled, be-
cause they eate moze then is
expedient, and Drynke mooze
wyne then needeth, noz wil
not

not flye nor exchue the familiaritie of women, nor yet fere, nor be ashamed to hoūt and to haue their suspecte cōpanye, but let all suche lysten to the Apostle sayinge. Flye fornication. And this, be not
 1, Cor, 9, Droncken with wine, where
 Eph, 5, in is excesse. And Salomon
 Eccl, 19, sayeth, wine and women do
 reprove and cause wyse men
 to do amysse. Let those that
 saye that they can not kepe
 chastitie, aunswere me, whe-
 ther they haue wyues, or no:
 yf they haue wyues, why do
 they not take hede to Gods
 sayinge in his Gospell, what
 Math, 7, soeuer ye wyll that men doo
 vnto you, do lyke wyse vnto
 them. And why do they not
 kepe their fidelitye and pro-
 mise made vnto their wiues,
 the

the whiche, they woulde, yea
 and desire that their wyues
 shulde kepe with the. And se
 ing that a man called *uir*, doth
 take his name of thys worde
uir, and a woman called *muli*
er, of thys worde *mollities*, that
 is, of softenesse and frayltye,
 why woulde manne, that his
 wife shoulde ouercome thys
 moost cruell letchery, when
 that he him selfe at the fyyste
 stroke & motion therof, dothe
 yelde and fall? But here per
 chaunce al suche as be vnma
 ried shal saye vnto me, that
 they maye be well excused,
 because they haue no wyues
 to kepe promyse wythal, and
 therefore they canne not liue
 pure and chaste. To these
 that pretende thys false and
 wretched excuse, a manne
 maye

may and ought to make this
 iust aunswere. Noo manne
 oughte more to auoyde vn-
 lawefull thynges, then they
 that doo reiecte the thynges,
 which are lawefull. Consid-
 eryng then that it is lawefull
 for manne to take and to ma-
 rye a wyfe, and that it is a-
 geynste the aucthoritie of all
 Scripture, nor neuer lawe-
 full to committe adulterye.
 why doeste thou not then
 with Goddes fauoure marye
 a wyfe, the whiche is lawful,
 but dost presume with Gods
 Displeasure to do the thyng,
 that is not lawefull? Yet I
 would fayne knowe whether
 þ they, the which haue no wi-
 ues, nor were not ashamed,
 nor in feare to cōmit adultery
 or euer they were maryed,
 wolde that

that they? soules shoulde be
 defyled or corrupted, or they
 were married vnto them? but
 sayng that there is no man y
 with pacience could abide or
 suffer y, why do not they the
 kepe y self promyse with their
 wiues, y which they do desire
 y their wiues shuld kepe w
 the. And why doeth he desire
 to be married vnto a virgin y
 is none hym selfe. Why doth
 he desire to be coupled with
 her that is a yue, when that
 he him selfe, through adulte-
 ry is deade in soule. for it is *Exe, 24,*
 written, The soule that doth
 synne, shall dye. And the A-
 postle sayeth full terryblye.
 God wyll iudge adulterers. *heb, 13,*
 And agayne, Adulterers shal
 not possesse the kyngdome of
 heauen. *2, Cor, 6,* But peraduenture,
 there

there are that thynke it lawe
full for men or euer they be
married to committe fornication,
but not for women. Ma
ny there are, the whyche not
fearynge God, do comynytte
these crymes, moſte greuous
and moſt woꝛthy to be puniſ
ſhed, becauſe they are com
mon, and cuſtomablye vſed,
and ſo litle eſtemed, that men
nowe a dayes doo not reken
them to be enoꝛme and woꝛ
ked treſpaſſes. But yet in the
catholyke fayth, whatſoeuer
is vnlawefull for women, is
vtterly vnlawefull for men.
For why, both men and wo
men are redeemed wyth one
pryce, that is. with the pꝛeci
ous bloude of Chryſte. They
are called to one faythe, & are
gathered together in one mi
ſtical

nical body of the church, they
 receaue the sacrament of ba-
 ptisme together, they come to
 gether vnto the aulter to re-
 ceauē the holy communion of
 the body and bloud of chryst,
 and the commaundementes
 are geuen equally vnto them
 both. Seinge then that it is
 so, with what boldnes, or cō-
 science do men beleue ꝑ they
 onely may do that thing vn-
 punished, the which is nether
 lawfull for man to do, nor yet
 for womā. But I wold that
 al such as presume to do such
 detestable thynges, shoulde
 wel and perfectly know, that
 yf they do not forthewith a-
 mende them selues, and doo
 the fruytefull workes of pe-
 nance, but dye sodenly, that
 without doubte or remedye,
 they

they shall be troubled wyth
 perpetuall fire. But what a
 thinge is this, for many ther
 be, whiche are not ashamed,
 or euer they be maryed too
 kepe concubynes, the whiche
 they forsake wythin fewe
 yeaeres after and be maryed
 fyrst they do muse and caste
 with them selues, howe that
 throughe decyptfulnesse and
 theste, they maye come to ry-
 ches and vnlawful agayne, &
 afterwarde agaynst all rea-
 son, they do marye women of
 more nobilitie and substance
 then they the selues be. Mark
 with howe many euyls they
 that not onely vnluckedly do
 desire to do seruice vnto let-
 chery, but also to couetous-
 nes do intangle the selues in
 al. Therfore I do cōtest & de-
 nounce here

here befoze God and his aun-
 gels, & he hath alwayes for-
 boden these crimes, and that
 they neuer pleasyd hym. For
 sence y time of Chrystes lawe
 it was neuer lawefull for mā
 to kepe a concubyne, nor ne-
 uer shalbe . But yet there be
 that do it by the law of man,
 but not by Gods lawe, nor
 yet by iustice commaunding,
 but by the onely pleasure of y
 bodys rulyng them. When
 the Apostle sayeth to those
 that be married, that the time
 which remaineth is but shor^t 1. Cor. 7.
 and that they whiche haue
 wyues, should be as though
 they had none. And agayne,
 wythdrowe youre selves for a
 while, that ye may geue your
 selues to prayer. Howe doth
 he suffer men to haue concu-
 bines

bines that doth commaunde
 them to kepe chastitye that
 are maryed : And therfore I
 agayne and agayne doo saye
 vnto you, that he, the whiche
 before he be lawfully married
 doth presume to kepe a concu-
 byne, doth gretely synne and
 trespasse, and more greater
 synne then he, whyche com-
 mitteth adulterye, for the ad-
 ulterer dothe it secretlye, and
 fereth, and is ashamed to do
 it openly, but he that kepeth
 a concubyne openly, dothe
 thynke that withoute shame
 he maye do in the presence of
 al the worlde, suche an exe-
 crable thyng in moste lawfully
 But they peraduenture why-
 che are not defyled nor be
 spotted with thys synne, doo
 saye, why be not they that co-
 mytte

mytte and do suche enormy-
 ties remoued then frō Gods
 boorde: Preistes berelye pu-
 nyshe not suche enorme and
 greate crymes, because that
 many men do vse them, but if
 a feawe in number woulde
 presume to do suche euil they
 might and ought not onelye
 to be remoned from Godes
 boorde, but also frō the spech
 and familiaritie of al christen
 people, as sayeth the Apostle
 wyth suche a man thou shalt ^{1, Cor, 5,}
 nother eate nor drynke. But
 yet (as I haue sayd) the mul-
 titude of misdoers doth let p-
 reistes to punyshe them, al-
 though good preystes doo
 what thei may or can, & with
 continuall and perfect chari-
 tye do both syghe and praye,
 that at the least wayes, they
 myght

myght by their admonicions
 and prayers prouoke and in-
 duce them to penaunce, the
 whyche, because of the infy-
 nite multytude of them, they
 coulde nother correct nor pu-
 nyſhe. And therfore I praye
 you agayne and agayne, yea
 and lyke wyſe I deſire you,
 that as he whych woulde be
 maryed, doth couet and de-
 ſire to fynde hys ſpouſe a byr-
 gine, ſo in like maner, let him
 vntyll he be married, kepe hys
 virginittie, for yf he doo not
 he ſhall not accepte nor recea-
 ue the benediction wyth his
 ſpouſe. And ſoo the ſcripture
 ſhalbe fulfylled in hym, whi-
 che ſayeth, he woulde haue no
 benediction, & it ſhalbe farre
 from hym. Nowe then yf pe-
 naunce do not helpe, what
 ſhall

shall become of thys manne?
 Or what shalbe hys iudgement
 in tyme to come, that in
 thys worlde was not wor-
 thy to receaue the benedicti-
 on, and to be blessed with his
 spouse? And note thys my bre-
 thren, yf they which haue no
 wyues, throughe keepng of
 concubines, or medling with
 other mens wyues be in so
 greate daunger, what shall
 they most vnfortunates thin-
 ke of them selues!, that per-
 chaunce haue wyues, and
 yet commytte adulterye and
 throughe a certayne madnes
 do desperre of the iudgement
 of G D D, nor feare not the
 paynes of hell, nor desire not
 the eternall rewarde. Merely
 yf they were in true and per-
 fecte sayth, they wold beleue

I.i.

in

in God, and feare the iudgement that is to come. And this may wel be proued, that all suche do beleue and truste more in man, then they do in God, for where they do see, & perceaue that men be, there they do feare to committe adultery, but to do it secretlye (where God doth see it) they feare not. But yf they had neuer soo lytle a sparke of true fayth, as they suffer not their seruantes to trespass in their owne syght and p[re]sence, so woulde they not presume to do and committe adultery in the p[re]sence and syghte of the Lorde their God. But of these speaketh the holy goost by the Prophet. The vnwise man sayde in his hearte and mynde, there is no God: for
thys

psa, 13, 8,
52,

thys is withoute peraduenture, that he beleueth not, & there is a God, whych secretly dothe those thynges in gods syghre and presence, the which he feareth to do in the presence and sight of manne. But y^e w^ortche knowethe not that the face and anger of **Ps. 35** God is vpon al those that do euyll, to destroye them for euermore. But perchaunce some do saye thus, howe can I that throughe my greate busynesse, or by the kynges commaundement am absent from my wyfe so manye monethes or yeares kepe chastitie? Unto thys I maye geue thys aunswere, that he retourne home vnto hys wyfe. But when I aunswere the merchaunt so, he sayeth, that
 I. ii. yf he

yf he leaue of the feate of mer
 chaundise, he shal not be able
 to lyue. The man of warre
 doth saye, yf I departe from
 the hooste: the kynges maie-
 stie wyll be discontente woth
 me. But vnto these a manne
 may saye, that yf he feare the
 kyng and vpon that occasy
 on retournethe not home to
 his owne wyfe, he oughte soo
 to feare God, that he touche
 noz cōpany with none other
 mang, for as the kyng maye
 put hym to death, that retur-
 neth home from the hoost to
 hys wyfe. without lycence, so
 maye god punyssh hym per-
 petuallye, that beyng farre
 from hys wyfe, comynytteth
 adulterye. I praye you
 good brethren, yf soo be that
 anye of you through your ne-
 cessary

cessary busynes, or by the kin-
 ges commaundemente be at
 some tymes farre from your
 wyues, why shoulde ye not
 lyue so longe in chastitie for
 the loue of God, and y^e welth
 and saluation of your soules.
 Doth thy busines, & the kin-
 ges commaundemente, in-
 force the for so manye dayes
 not once to touche thy wyfe,
 and the loue and p^rcepte of
 God shall not perswade thee
 to touche none other mans,
 but I woulde that all they, y^e
 whiche for lucre sake onelpe
 and ryches, and at the kings
 commaundement do obserue
 and kepe these thynges, and
 dyssemble to kepe them for
 Gods sake, shoulde knowe y^e
 yf penaunce do not ayde and
 helpe them, that they (when
 they

yf he leaue of the feate of mer-
 chaundise, he shal not be able
 to lyue. The man of warre
 doth saye, yf I departe from
 the hooste: the kynges mai-
 stie wyll be discontente wyth
 me. But vnto these a manne
 may saye, that yf he feare the
 kyng and vpon that occasy
 on retournethe not home to
 his owne wyfe, he oughte so
 to feare God, that he touche
 noz cōpany with none other
 mans, for as the kyng maye
 put hym to death, that retur-
 neth home from the hoost to
 hys wyfe. without lycence, so
 maye god punyssh hym per-
 petuallye, that beyng farre
 from hys wyfe, commytteth
 adulterye. I praye you
 good brethzen, yf soo be that
 anye of you through your ne-
 cessary

cessary busynes, or by the kin-
 ges commaundemente be at
 some tymes farre from your
 wyues, why shoulde ye not
 lyue so longe in chastitie for
 the loue of God, and þe welth
 and saluation of your soules.
 Doth thy busines, & the kin-
 ges commaundemente, in-
 force the for so manye dayes
 not once to touche thy wyfe,
 and the loue and precepte of
 God shall not perswade thee
 to touche none other mans,
 but I woulde that all they, &
 whiche for lucre sake onely
 and ryches, and at the kings
 commaundement do obserue
 and kepe these thynges, and
 dyssemble to kepe them for
 Gods sake, shoulde knowe þe
 yf penaunce do not ayde and
 helpe them, that they (when
 they

they shal stande in iudgement
before GOD can not escape
fro hearing of heauye & dolor
ous wordes, for these wo
des shalbe sayde vnto them,

Math, 25 Gette you hence from me ye
wycked and cursed people
into eternall fyre. And what
a thyng is this, that a bolde
champion goyng to battaille
shall at somz tymes peradue
ture sleve no lesse then tenne
of hys enemyes, and commit
tyng of adultery with some
mayd taken in warfare, doth
murder his owne soule with
the sworde of synne. Consi
der howe great an euill it is
that man should be more cru
ell to hym selfe, murderynge
hys owne soule throughe le
cherie, then to the bodys of
hys enemyes by victorie. For
soth

sothe, it is a dolorous and
 lamentable thinge, that he
 (as I haue sayde) who hathe
 victoriously ouerthrowen
 ten of hys enemyes, shoulde
 be overcome by a woman: or
 that he, which hath ouerthro-
 wen so many of his enemies
 bodies, should in hearte and
 soule be overcome by a wo-
 man. Surelve it is to gre-
 nous a thing, that he whiche
 can not be overcome with no
 weapon, shoulde be subdued
 through bodely lust and plea-
 sure, or that swete and plea-
 saunte wordes shoulde over-
 turne hym, whome no hard-
 nes could ouerturne, or that
 he which disdainned to be the
 bondman of man, shoulde me-
 rite to be the bondemanne of
 synne, when that it is a more
 vnwoz-

2. Pe, 2,

vntwoorthye thynges, to serue
 in minde, then in bodye, as it
 is wrytten, for of whom so-
 euer a man be overcome, vn-
 to the same is he in bondage.
 Good brethren, yf I shoulde
 not shewe you these thynges
 I should aunswere for your
 selues at the daye of iudge-
 mente. But whosoever he be
 that is more desyrous to be
 greued or angrie wyth me,
 then to amende hym selfe, he
 can not now throughe igno-
 raunce excuse hym, sayinge,
 that he was not monished of
 these thinges, nor forbydden
 to do euyl, nor prouoked by
 oft castigation and admoniti-
 on vnto all suche thinges as
 should please God. But I
 beleue, that the mercy of god
 shall so inspire euerye negly-
 gent

gente person, that they shall
 be muche more wrothe and
 angrey woth them selues, the
 with the preistes good me-
 decynes and admonytyons
 And as the sycke and weake
 persons doo require bodelye
 helth of the carnall phisition
 so shall they require and de-
 maunde soule helth of the spy-
 rituall and goostlye phisity-
 on. But I do hope and trust
 that throughe the mercye of
 God, they shall soo studye to
 comforte & chere vs by theyr
 good amendement, that they
 shall come moste prosperous-
 ly, God willinge, to the eter-
 nall rewarde, and lyfe euer-
 lastyng. Amen.

† Of the fire of purgatory, &
 howe it purgeth not mortall *Ser. 47.*
 but veniall synnes.



¶ I haue herd
my dere ly be
loued brothe
the Apostle,
sayng in the
apostolicall

1, Cor, 3,

son, that no man cā laye anye
other fundatiō then ꝑ which
is laid, which is Iesus chris;
if any mā bld on this funda-
tiō, gold, siluer, precious stones
timber, hay, or stoble, euerye
mā's worke shall apere. For
the daye of our lord, shall de-
clare it, & it shalbe reueled, &
shewed in fier. And the fyre
shal proue and try euery mā's
worke, what it is, ꝑ any mā-
nes worke ꝑ he hath bylde
on, byde, he shyl receaue a re-
warde, ꝑ anye mā's worke
burne, he shal suffer losse, but
he shalbe safe him selfe, neuer
thelesse

theles yet as it were thorow
 fyre. Ther ar many that misse
 vnderstādinge this lesse, are
 though a certen false securitie
 deceuyd, beleuinge þ̄ yf they
 bild vpon the fundatiō of christ
 criminal & mortal synns: that
 these synnes maye be purgyd
 by this trāsitory fyre, & that af
 terwardes they shal come to
 perpetual & eternal life. But
 this vnderstāding derely be
 louid brethē, is to be correc
 ted, for they that so flatter thē
 selves, deceiue them selves.
 For criminall synnes are not
 purgid by that trāsitorye fyre
 where of the Apostle dothe
 speke, he shalbe safe him selfe,
 neuerthelesse yet as it were
 thorow fyre, but only smale &
 venial synnes, althoug þ̄ not
 only criminal, þ̄ which thing
 is

is worse, but also veniall, yf
they be to many do drowne,
and vtterli destroy me. And
yet some aswell of the criminall
as of the veniall, are to
be rehersyd & spoken of lest
that any man should vaniely
go about to excuse him selfe,
and saye, that he knowethe
not which are criminall and
whiche are venial. And not
withstandynge the Apostle
hath rehersed manye of the
capitall and criminall synnes,
yet lest we shold be lemed to
cause desperation, we shall
truely & shortly declare and
shewe you what they are.
Sacrilege, murder, adulter-
ry, false witnes, thefte, rape,
pride, enuy, auarice, anger, if
it continue in man, & ebrietie
yf it be continuallye vsed, is
counted

couuted & numbyed among
 them. And whosoever doth
 fele and perceue that any of
 these do reigne oz haue any
 dominion in hym, except he
 worthely amende him selfe,
 and hauing time & space, do
 longe & continuall penaunce
 and distribute large almous
 and abstayne from those sin
 nes, he cannot be pourgyd
 with that transitozpe fyre
 wher of the Apostle speketh
 but the eternal flame of fyre,
 shall torment him withoute
 remedy. And although smal
 & veniall synnes are knowe
 vnto all men, yet because it
 were lōg to reherse al, nede
 full it is to name certen of
 them: As ofte as anye man
 in meate oz Dzinke receueth
 moze then nede is, he shall
 vnderstand

vnderftād that it pertaineth
 to veniall synnes. As ofte as
 he speaketh more than beho-
 ueth, or doth holde his peace
 more thā is expedient. As oft
 as he exasperath the poore af-
 kyng his almes importunat-
 ly. As ofte as he beyng hole
 of body, al other geuen to ab-
 ſtinence and faſtinge, will
 dine & geue to ſlepe & ſluggiſh-
 nes, doth ſlothfully aryle to
 come vnto the church. As oft
 as he knoweth & medleth wth
 his wiſe, excepte he deſire to
 haue childre. As oft as he ſlo-
 fully doth ſeke & viſit the im-
 priſoned & bound with bads.
 As ofte as he ſlothfully doth
 viſit þe feble & ſicke, yf he neg-
 lect to reuoke & cal the diſturb-
 led to vnitie & concord, if he
 exasperate his neighbor, his
 wyfe

wyse, his child, or his seruante
 more thā behoueth, yf he flat-
 ter them more then is expedy-
 ent. If he flatter any gret or
 noble mā other willinglye or
 of necessitie, if he fede not the
 pooze hungrye mā, or if vnto
 him selfe he prepare to deliti-
 ous & sumptuous fare, if he oc-
 cupy him selfe in the churche,
 or out of y^e churche with vobd
 & idle fables, wher of a count
 must be geuen at the daye of *Math, 12*
 Judgement, yf we sweare vn-
 awares, nor cannot through
 somme necessytye fulfyll the
 same we fall into periurpe,
 when we of lyghtenes and *1, Cor, 9*
 temerariouly do curse, seing
 it is wytten neyther they
 that curse, shall possesse the
 kyngedome of GOD. And
 whē we temerariouly do sus-
 pect the

the thing, which oftentimes
 doth not proue as we bele-
 uyd, withoute doubt we
 do amysse. It is not to be
 doubtd but that these thin-
 ges and the like, do pertaine
 vnto the smale & venial syn-
 nes, the whiche (as I haue
 sayde already) can scarcely
 be numbred, and of the whi-
 che not onely chrysten peo-
 ple, but also no saine at any
 tyme coulde or can be vngil-
 ty: And although we beleue
 not that these synnes canne
 kyll the soule, yet they in such
 wyse do deforme and disfi-
 gure it as it were with cer-
 blaines. & an horrible flabbie
 that it suffreth not the soule
 to be embrasid of the celestial
 spouse, nor scarcely or else
 with great confusion, to com-
 vnto

vnto hym, to here of it is writ
 ten, he hath prepared and
 made the churche vnto hym *Ephe. 5.*
 self, with out spot, or wrinkle
 And therfore they must be co-
 tinually with cōtinuall pray-
 ers, with manye fastinges &
 large almes redemed, least
 they perchaunce gethered to-
 gether in a hepe, Drowne the
 soule. For whatsoeuer of all
 those finnes we redeme not,
 shalbe purged with that spee-
 of p̄ which p̄ apostle hath said
 It shal be reuelid & shewd in
 ipe, & if any mā's worke burne *1. Cor. 3.*
 he shall suffer losse. Or if we
 wildest be liue in this world,
 do fatigate & trouble our sel-
 ues with penance, or afflicted
 by god do willingtpe. suffer p̄
 some with manifold other tri-
 bulations for these sp̄es, we

if we geue god thākes, shalbe
 deliuered. The which dothe
 so chaūce & happen, if as ofte
 as our hūsbād, or wife, or our
 child, doth dye, or if oure sub-
 staūce (the whyche we loue
 more thē it behoueth vs to do)
 be takē frō vs. And although
 we loue christ more then our
 substaunce, and had rather if
 necessitie shuld so require, leſe
 our substaunce, then to deny
 Christ, yet because (as I haue
 said) we loue our goods more
 thē nedeth, we cā not leue no-
 leſe them, nother liuyng nor
 dying, with out gret heuines
 & sorow, & yet yf we as good
 children geue thanks vnto
 god, the which as a good fa-
 ther doth permitte and suffer
 those things to be takē from
 vs. & with tru humilite profess
 oure

our selues to suffer lesse then
we haue merited & deserved.
These synes ar so punished in
this world, that þ fire of pur-
gatory in the worlde þ is to
come, shal not find oꝝ truly be
ry litle, that it shal cōsume &
burne. But if in our tribulati
on we geue god no thankes,
noꝝ redeme not oure synes w
good woꝝks, we shal so lōge
continue in þ fire of purgato
ry, vntil þ foꝛesayd synnes as
timber, hay, oꝝ stoble, be cōsu-
md. But iðe mā doth saye I
care not how lōg I continue
ther, so þ I may come to eter
nal life. Let no man sai so my
derely beloued bꝛethꝛen, foꝝ þ
fire of purgatory, shalbe more
painful thē any paine þ in this
worlde may be sene thought,
oꝝ felt. Andseyng it is woꝛitten
of the Daye of Judgmente þ

psal, 89,

one day shalbe as a thousand
 yeres, & a thousand yeres as
 one day, howe canne any mā
 knowe, whether he shal passe
 thoro' y^e fier, by daies, moths
 or parauenture by yeres. And
 he y^e wil not nowe put one of
 hys fyngers into y^e fire, shuld
 euen thē of necessitye fere, to
 be tormēted there, for a while
 both in bodi & soule. And ther
 fore let euery man labor & tra
 uel with al his force & might
 to escape those capital & mor
 tal crimes, & so to redeme w
 good works, those smale & ve
 nial sinnes, that nothings do
 remaine to be cōsumid with
 that fire. But if they whiche
 cōmit these capitall & mortall
 crimes, redeme thē not whyl
 lest they lyue, with the medyc
 cynes of penauence, they can
 not

not come (as it is al redy told
you) to that fire, that y apostle
speakethe of, he shal be saued 140
1, Cor, 3,
yet as it were thurgh fire, but
shal here y hard & irrenocable
sittes. Get ye hence ye cursed Math, 25
into eternal fire. And therfore
they y desire to be deliuered
from this perpetual payne &
from y fire of purgatori, shuld
not com it these criminal and
mortal siffes, but if they haue
already comitted the; let the
do frutefull penaunce, nor cese
to redeme those smal & dayly
spynnes with good woakes;
And with what woaks these
smale sinnes may be redeemed
I desire fullye & perfectlye to
shew you. As ofte as we by-
sythe the sicke, and seke for those
which ar in prision & tide fast
in bades, & reuoke those y be
at

at discord to bruite & concord
 As ofte as we obserue & kepe
 the fasting dayes commaun-
 ded by the church, & walke þ
 fete of straügers, & come ofte
 together vnto vigilles, & geue
 our charite and almes before
 our doores vnto the poze, and
 forgeue our enemies, as oft as
 they shall require, & aske for-
 geuenes. With these workes
 & other lyke vnto these, those
 smal & venyal synes are dayly
 redeemed, but this only for ca-
 pital & mortal synes doth not
 suffice, but teres muste be ad-
 dyd therevnto, & sorow, cōti-
 nual fastinge, leberal & large
 almes, remouyng our self fro
 the communion of þ church,
 cōtinuyng for a long tyme in
 heuines & sorow, & doyng
 open penaunce: For it is iust, &
 he

he which lost & destroyed hym
 selfe wyth the destruction &
 losse of many, shulde redeme
 hymselfe wth the edyfication &
 amendement of manye. For
 synallye it is not impossyble,
 nor vnicoueniēt nother y^e I
 perswade and counsell, that
 we shuld so lament our dead
 soules, as we bewayle and
 lament other mennes deade
 bodies. For yf other my wyfe,
 my son, or my husband be de-
 partyd and deade, menne fal
 downe vpon the earthe, they
 teare and plucke themselves
 by the heare, they knocke the
 selves vppon the breste, and
 contynue no smale tyme in
 mournynge, penaurice & we
 pyng. We besech you brethre
 to exhibite vnto your soules
 that

that they exhibite vnto other
 mē's bodies. And cōsider this
 my brethē, how euill a thing
 it is, to bewaile þ̄ we cannot
 reuiue. We lament the fleshe,
 the whiche we cannot cal to
 life again, but our deed soules
 we bewaile not, þ̄ whiche by
 penaunce we maye reuoke to
 theyr olde state againe. But
 that that is worse we do, we
 bewaile the dede body whiche
 we loue, but we forgoe nor la-
 mēt not our deade soules, the
 whiche we loue not. And ther-
 fore let vs begin clene cōtra-
 ry to loue þ̄ lord more thē the
 seruaūt, that is the creator &
 maker of the body, more then
 the body, more the ladye thē þ̄
 mayde, that is more the soule
 made lyke vnto the image of
 god, than the fleshe formyde
 and

and made of the slyme of the
 earth, that when our fleshy at
 the later day shal begin to pu-
 trify and be deuoured by wor-
 mes in the graue, y^e soule by y^e
 handes of the aungels maye
 be lifted vp into Abrahams
 bosom, & that it at the Day of
 iudgment, receauyng the bo-
 dy by the vertue of the resur-
 rection, may merite to here,
 wel good faithful seruaunt, en-
 ter into thy masters ioy. And *capth, 25*
 that these things the whyche
 we haue spokē of before may
 adhere & cleaue more surelye
 in your hartes, & that the apo-
 stolical lessō may be more ful-
 ly vnderstāded, I shal repete
 them vnto your charities. All
 saints & good men that serue
 god saythfully do contend to
 geue them selues to rede or to
 prayer,

prayer, & to perseuer in good
 works. For they which build
 not vpon the fundatiō of christ
 capytal and mortal synnes,
 nor yet venial, that is, timber
 hay, and stoble, but good wor
 kes, & is, gold, syluer, and pre
 tyous stones, shal passe tho
 rowe the fyre of the whyche
 & apostle doth saye. It shalbe
 reueled & shewed in fyre w
 out any violatiō or hurt. And
 althoughe & they whiche com
 mit no mortal synnes are pro
 mpte & redy to do venial syns
 & negligent to redeme them,
 shall come to eternal lyfe, be
 cause they beleuyd in chryste
 & comitted no criminal synes
 yet they must fyrst (as I haue
 sayde) by the iustice or mercy
 of god thurgh bytter tribula
 tions be troubled & scourgid
 or

or els through the mercye of
 God be Delyuered by greate
 and manifold almes. and spe-
 cially when they mekely per-
 don and forgeue theyr ene-
 mies, or els they shalbe longe
 troublid & tormentid in that
 fyre wher of the apostle doth
 speke, that so they may come
 wout spot or wyrcle to eter-
 nal lyfe. But they truely whi-
 che haue committed murder
 sacrilege, adulterye, or other
 lyke vnto these, yf worthy pe-
 naunce (as it is sayde) do not
 helpe them, shal not merite to
 passe vnto lyfe by the fyre of
 purgatory, but by eternal fire
 shall be caste hedlynge vnto
 death. And therefore as oftē
 as ye shal here in the apostoli-
 cal lesson, yf any man bīd bp
 on the fūdation of chryst gold
 syluer,

syluer, precious stons, vnder
 stande that of saintes & per-
 fect chryste mē, the which shal
 merite as it were purgyd &
 pure gold, to come to the eter-
 nal reward. But they which
 bylde vpon þe fūdatiō of chryst,
 timber, hay, & stoble, vnder-
 stād that (as it is often times
 sayde) of good chryistians, but
 yet negligente to purge those
 smale & venial synes þe which
 yf they nether be purgid thou-
 gh the diuine iustice wth many
 tribulatiōs, nor noman rede-
 meth thē with liberal almes,
 dedes, the thing þe the apostle
 doth say, shal not be fulfilled,
 in thē, without gret doloure
 1, Cor. 3, & heuines, yf any mā's worke
 burne, he shal suffer losse, but
 he shalbe safe him selfe, neuer
 thelesse yet as it were thorow
 fyre

fyre. Let no man yet, (as I
 haue sayd befoze) deceue hym
 selfe, that thys maye be done
 or vnderstanded of capital &
 deadly synnes, yf thei remain
 incuryd. And therefore as I
 haue often sayde, let vs labor
 with the ayde and helpe of
 god, to escape the greater sin
 nes, and continually redeme
 the lesse without the whyche
 we cannot be, with the loue
 of our enemyes, and large &
 lyberall almes: our lord Iesu
 christe graunting the same: the
 which with þe father & the ho
 ly gost doth lyue and reygne
 god, woꝛlde withoute ende.
 Amen.

Of chastitie and clene
 lyuynge. Ser. xii.

Chastitie

Ser. 149



Math. 5,

Chastite and
 clene liuyng
 my most dere
 brethre, doth
 holde and ob
 tayne a glori
 ous and an excellent place a
 mong other vertues: for it is
 she alone that causeth y clene
 myndes of men to see god, for
 the truth it self doth say. Bles
 syd be the pure and clene of
 harte, for they shal se god. Al
 though he shulde say on the
 other syde. They truly ar mi
 sers, & wretches, whose harts
 are polutyd with carnal con
 cupyscence, for they are drow
 nyd in eternal paines. Chasti
 te is a lyfe angelycall, chasti
 tie wyth humylytpe shal me
 ryte and deserue the habyta
 cyon of the holye Goite, the
 whych

whych the immundicitie and
 vncleannes of fylthye lustes
 doth expell: scripture sayinge
 The holy spirite shal fly from Sapientia, 7.
 the body subiecte vnto synne.
 Oure members should be de-
 dicate & geuen vnto god, and
 not to fornication. Let man
 let the flames of eternal tor-
 mentes agaynste the desyres
 of hys fleshe, Let a yong man
 vse chastitie, that he maye be
 worthy and meryte the wyse
 dome of god. For wher is vn-
 cleannes of body, there is the
 habytation of the spryzt of
 deuyl, the whych reioyssethe
 most in the iniquination and
 fylthynes of our fleshe.
 All vncleannes doth dysplese
 god, but those specyallye, the
 whych ar not natural & ther-
 fore holy

Eccle, 18

Prov, 5,

holy write dothe monishe us
 saieng. Thou shalt not go af-
 ter nor folow thi owne concu-
 picēces, but turne þ from thy
 own will. If thou graūt thy
 soule her cōcupiscēces & lusts,
 it shall make thyne enemies
 to reioyce and laughe the to
 scorne. And Salomon þ most
 wisest of al other, did speake
 forth like sentēces to beware
 of vnclenes of liuing, saieng.
 The lippes of an harlot ar a
 dropping honye combe, & her
 throt is softer thē oile. But at
 þ last she is as bitter as worm
 wod, & as sharpe as a two ed-
 ged sword, her fete go downe
 vnto death, & her steps perseth
 thorowe vnto hell. Shee re-
 gardeth not the pathe of life,
 so vnstedfast are her wayes,
 that thou canste not knowe
 them.

them. Heare me therefore (o
 my sonne) and depart not fro
 the wordes of my mouth, kepe
 thy way farre from her, and
 come not nyghe the doores of
 her house. Verely Salomō sa
 eth not these thinges onely of
 the vnclennes of harlottes:
 but also of all concupiscences
 and lustes of the fleshe. But
 the reason of the mynd shuld
 forbyd the inuasions & hastye
 nes of the flesh, and bridle the
 wicked voluptuousnes there
 of. Furthermore he that be
 fore dyd forbyd the cohabita
 cion and dwelling with wo
 men, doth say vnto yong mē,
 make a man take fyre in hys
 bosome and hys clothes not
 be burnt. Or can one go vp
 pon whote coles and his fete
 not be hurte: euen so whosoe

A.I. uer

1, Cor. 7.

euer goethe into hys neygh-
 bours wife, and toucheth her
 can not be vngyltpe. And in
 lyke maner, the blyssed apo-
 stle doth monyshe vs saying.
 It is good not to touch a wo-
 man, as thoughe; there were
 euen by and by peryl & daun-
 ger in the touchynge of her,
 Chaste purenes of yong men
 is fayre; and louid of god, and
 to al goodnes profitable, who
 so hath spiritual oꝛ carnal chil-
 dren, let him nouryshe & bringe
 them vppe to GOD in cha-
 stitie, and not to the deuyl, in
 fornicatiō. What doth it pro-
 fit a man to haue chyl dren,
 to nouryshe thē and to loue
 them, yf he nouryshe them to
 eternal torments. They that
 lyue in chastytpe doo leade
 and

and haue bypon earth an an-
 gelical cōuersation, Chastite
 doth ioine a man to heuen
 and maketh hym a citezens
 with aungells, he that bathe
 a laweful wyfe let hym lawe-
 fully vse her at times conueni-
 ent & she mai after the minde ^{I, Cor. 7.}
 of the Apostle geue her sel-
 fe to prayer, and deserue to
 be blissed of god with chyl-
 dien. Let no manne saye he
 cannot refraine nor kepe him-
 selfe from fornication. God
 (sayeth the apostle) is faithful
 whiche shall not suffer you
 to be temptyd aboue youre ^{I, Cor. 10}
 strengthe, but shall in the
 myddes of the temptatyon
 make a waye to escape out.
 for such temptation is geue

L.ii.

to

to euery man whether it be
 in the desire of the flesh, or in
 þ ambition of the world, or in
 þ molestiounes of any other
 temptation, as he may over-
 come with laud, or w shame,
 be ouercommid. Chastitie is
 very necessary for al men, but
 most chesely for the ministers
 of Christes aulter, whose life
 shuld be the eruditio of other
 men, & a continual predicati-
 on of saluation, for semelpe
 decent it is that oure Lorde
 shoud haue such mynysters,
 that ar not corruptid with no
 cōtagiounes of þ flesh, but ra-
 ther shuld glyster in continē-
 ce of chastytye, and shyne a-
 mong the people in al honest
 examples, vnto whom oure
 lord doth saye, be ye holpe, for
 I youre lord god am holy, for
 god

Luce: 19,

God is lyghte and in hym is
no darbenes at all, noz no fyl^{1, 308, 1,}
thynges can be associated vnto
him. And therfore my most
dere brethren, whether we be
men or women, preistres, or
lay men, let vs after the apo-
stles admonition: clense oure
selues from all fylthynges of
the fleische and spirite, & grow
vp to the full holynes in the
feare of god. And let vs sto-
dye to please hym that hath
called vs to his eternal glozy,
to thintent we maye hapely
reigne with him for euer, our
lorde Jesu Chryst graunting
the same, that lyueth and rep-
neth with the father and the
holye Ghoit. Amen

Of peace and vnitie.

Ser. xiii.

Ser, 166



& reade in
 the Gospell
 moſte deare
 brethre, that
 when our ſa-
 uioure and
 lord ſhoulde drawe nyghe
 vnto his paſſyon, and ſhewe
 vnto hys diſcyples, hys de-
 parture oute of thys worlde
 vnto hys father, among other
 wordes whyche he for the co-
 memoracion and remem-
 braunce of hym ſelfe, ſpake
 vnto hys welbeloued compa-
 ny, he cheſelye commendyd
 vnto them, as a ſpecyall gift,
 the goodnes of peace and
 vnitie, ſayinge. My peace I
 geue vnto you, my peace I
 leue wyth you, as though he
 ſhoulde ſaye. In peace I
 haue lefte you, in peace I ſhal
 ſyn

Joan, 14

fynde you. He departynge
 woulde geue them, that he
 retournynge agayne, desyrd
 to fynde in them. Thys inhe-
 rytaunce he gaue vnto hys,
 and promysed all the gyftes
 and rewarde of hys polycy-
 tations and promyses, in the
 conuersatyon of peace. And
 therefore my brethren, yf we
 wyll and intende to be chry-
 stes heires, we muste be and
 contynue in his peace, Christ
 (as ye haue hearde) hath ge-
 uen vs hys peace, and hathe
 commaunded vs to be in con-
 corde and of one mynde, and
 hathe commaunded the ban-
 des of dilection and chary-
 tye, to be vncorrupte and
 inuolable. And in a
 nother place he dothe mar- *Iohn, 14.*
 uelously sette forth the orna-
 mentes

Math, 5,

ornamentes of this peace, say-
 yng blyssyd be the peſable for
 they ſhalbe called the chyl-
 dren of god: And yf he þ̄ whi
 che hath begoune now to be
 peſable, doth begynne to be
 called the ſonne of God, he
 wyl not be ſaid nor called the
 ſonne of god that wil not em-
 brace peace and vnitte, he de-
 nieth god to be hys father, &
 contēneth to be peſable, then
 it behouethe the chyl dren of
 GOD, to be peſable, meke
 of harte, of wordes ſymple of
 one acord in affection and cle-
 uing faithfulli together with
 the bondes of vnanimite, but
 thys peace muſt be kept with
 and amonge good men, and
 the keepers of gods cōmaun-
 dementes, and not wyth
 and among the celerate and
 wycked, the whyche in theyr
 ſynnes

synnes agre and haue peace
among the selues. The peace
of Christ doth profit vnto e-
ternall saluation, but a de-
uely she peace cometh to eter-
nal perdition. Peace oughte
continuallye to be had wyth
the good, & warry with vice
for the euyl of wyckyd men.
ought to be hatid. For mē the
selues notwithstanding þ they be
euil yet they ar to be beloued
because theiar gods creaturs.
The peace whych is in good
mē, doth claspe & cople bre-
thē in concord, & neighbours
in charitie. Peace doth speci-
ally merite the spirite of god
peace is the mother of dilecti-
on and loue. Peace is a signe
of holynes, where of our lord
dothe saye by hys prophette.
Loue ye peace and veritie.
Peace is the helth of the peo-
ple

100
zacha, 8,

the glozpe of the pꝛeyste, the
 myꝛthe and gladnes of the
 countre, and the feare of
 enemyes, whether they be vi
 syble or inuisyble. Peace my
 bꝛethꝛen is to be kepte, wyth
 al force and myght, for conti
 nually he continueth in God,
 that doth abide and continu
 in holy peace, and hath e fori
 ete and seiowshippe with the
 saintes of god. It is the pꝛe
 stes parte and deuty in peace
 to monyshe and warne the
 people what they oughte to
 doo. And it is the peoples
 dewtye, in humilitie to heare
 that the pꝛeyst doth monyshe
 them. The pꝛeist whatsoeuer
 is vnlawefull muste forbyd
 that it be not done, and the
 people muste herken and be
 ware they do it not, and all
 pꝛelates

prelates and lyke wyse al sub
 iectes must at all tymes and
 euerye where obserue and
 kepe the bonde of vnytye in
 faythe and dilection. For
 why without peace the pray-
 er of the preyste is not recey-
 ued, nor the oblation of the
 people. If we wil then that
 god shall quykely heare vs,
 and that thankfully he may
 receaue our gyftes, we must
 be conuersaunt and lyue in
 peace, of the which the truth
 it selfe hath vouchsaued to in-
 structe vs. For he sayethe,
 if thou offreste thy gyfte at
 the altare, and ther remem- *Math, 5,*
 berste that thy brother hath
 oughte agaynst thee, leaue
 there thyne offerynge befoze
 the aulter, and goo thy waye
 fyrste, and be reconcyed to
 thy

to thy brother, and thē come
 and offer thy gyfte. For as
 muche then as god desireth
 our vnitie and concoꝝd, our
 sauyour hym self doth shew
 it in the gospel, speking thus
 vnto his father. O holpe fa-
 ther, kepe thē in thine own
 name, which thou hast geue
 me, that they may be one as
 we are. And the Apostle ex-
 horteth the saythfull sayeng
 1, Cor, 1 I beseeche you brethren, that
 ye all speake one thing, And
 1, Cor, 3, agayne he sayeth, let ther be
 no enui noꝝ no Dissention a-
 mong you, let all bitternes,
 āger, indignation, roring,
 blasphemi be put away from
 you, withall maliciousnes.
 And in a nother place he say-
 eth. Forbearynge one a no-
 1, Cor, 4, ther throughe loue, and dili-
 gent

gent to kepe the vnite of the
spirite in the bond of peace, *Ephē, 4.*

beyng one body and one spi-
rite, euen as ye are called
in one hope of your calling.

Thys vnanimittie was in
tymes past vnder and amōg
the apostles. Thus the new
people of our belife, obseruing
the commaundementes of
god, kepte theyr charitie, &
the scripture dothe proue it
saying. All they that beleued
were of one voyl and mynde *Acta, 2.*

And agayne they all conty-
nued with one accord in pra *Acta, 1.*
er with the women and ma-
rye the mother of Iesu, and
with his brethren: And ther-
fore they prayed with effec-
tuous prayers, & with hope
obteyned whatsoeuer they
demaunded of the mercy of
god



god. But vnanimittie is in vs
 so diminishyd, that the libera
 litie of workes is clene broke
 In those daies they sold their
 hows, and laid vp their tre
 sures in heuyn, and gaue the
 price of them to the apostles
 for to be dystributyd to the
 vse of the poore. But now we
 geue nothyng of our patry
 monye, nor yet oure tythes.
 And when god dothe com
 maund vs to sell, we bye ra
 ther and encrease. Thys the
 vigur and force of our faythe
 in vs doth waxe dye, thus
 the strength of the faythesfull
 waxith feable. And therefore
 our lord consyderynge oure
 tyme, dothe saye in the gospel
 whan the sonne of man shall
 come, thynkste thou that he
 shall fynde faythe vpon the
 earth

earth. we see it done that he
 fore tolde. fapth is and con-
 sisteth in the feare of god, in
 the lawe of iustice, in dilecty-
 on, and in woꝝkes. No man
 doth thinke vpon the feare of
 the thynges, that be to come
 No man considereth the day
 and wꝛath of oure loꝛde, noꝛ
 the paynes that shall come
 vpon the vnfaithful, noꝛ the
 eternal tormentes apointed
 for mysbeleuers, the whyche
 thynges our conscience wold
 feare yf it beleuyd them,
 but because yt beleueth not
 it feareth not at al. But yf it
 beleuyd I wolde take hede
 and beware. yf it woulde be-
 ware, it shuld auoyd & skape
 them, let vs asmuche as we
 may styꝛe vpon our selues wel
 beloued bꝛethꝛen, & bꝛekyng
 the

Lucc, 12

the slepe of our olde slothful
 nes, watch to obserue & ful-
 fyl gods commaundemēt.
 And lette vs be suche, as he
 hath commaunded vs to be,
 saying. Let your loynes be
 girt aboute, and your lygh-
 tes brennyng, and ye your
 selues lyke vnto menne that
 wayte for theyr mayster,
 when he wyll retorne from
 a weddyng, that as sone as
 he cometh and knocketh,
 they maye open vnto hym,
 happy are those seruautes
 whiche our lord when he
 cometh shal fynd watchyng,
 we muste be redy therfore,
 lest that when the daye of
 expedition shal come, he find
 vs intricate and vuredye.
 Math, 5, Let our lyght gyue lyght
 and shyne in good workes,
 that

that þ light it selfe may bring
us from the obscuritie and
darkenes of thys worlde, to
the lpght of eternal clerenes,
that we may haue the fructi-
on of the eternall peace, and
perpetual felicitie with christ
whiche is þ auctor of the true
peace, and with his holy an-
gels, our Lorde Jesu Chyrste
grantynge the same, whiche
with the father, and the holy
ghoste, doth lyeue and reigne
worlde without ende: Amen

Of exchynge and anoy-
nyng of chretie and dyon-
nynes. Ser. xiiii.

168

Of exchynge and anoy-
nyng of chretie and dyon-
nynes. Ser. xiiii.



Although dere
 brethren, I do
 beleue & tho-
 rough & mer-
 cy of **G D** do
 not feare the
 vice of Drunkennes, euen as
 ye do feare the depe pytte of
 hell: and that ye your selues
 wyll not drinke intemperat-
 ly nor ouermuch, nor compe-
 nyd tother mā to. Drinke more
 than ye beth, yet it can not be
 but that there be some negle-
 gent persons, whych wil not
 be sober. But yet I pray you
 that ye lyue soberly, not to be
 discontent, nor yet to blame
 vs, for nedes we must blame
 and accuse suche Drunkar-
 des. For notwithstandinge
 my welbeloued brethren that
 Drunkennes be a greuous
 vice.

byre, and muche odious be-
 fore God, yet among manye
 it is throughout al the world
 so customably and commely
 bled that they which wil not
 know gods commaundemē-
 ts thinke and beleue it to be
 no synne. Insomuch that at
 all theyr baskettes they doe
 lough them to scoone, that cā
 not drynke and quafe al out.
 And thowoe an enuyous
 loue and amitie, they are not
 shamed to adiure & inforce
 men to drinke more then sus-
 taineth. Cruelpe it were a lesse
 faulte for hym that maketh a
 man drunken, to wound him
 and to cut hys fleshe woth a
 sword, than to kyll and mur-
 der his soule with superflu-
 tie of drynke. And forasmuch
 as oure bodyes are made
 M. ii. of

of earth, and that the earthe,
 by longe and to much conti-
 nuance of raygne, is made
 moyste, and so resolved into
 myre and durte, that it can-
 not be tylde nor sowed, so in
 lyke wyse, when our fleshe is
 to muche moysted wth drynke,
 it cannot receaue sp^{irituall}
 culture nor tyllage, nor bring
 forth the necessarye frutes of
 the soule. And therefore as a
 men do desire sufficient rain
 for theyr feildes, to ex^{cept}
 tyllage withal, and to reioyce
 in the aboundaunce of fruit
 and corne, so in the feild of the
 body men oughte to drynke
 that behoueth onely, lest they
 by the superfluitie and abou-
 daunce of drynke, the earthe
 of the body being reduced
 broughte as into a plashe of
 myre

mye, be more apte to brynge
 forth the wormes and serpe-
 tes of hyce, than the fruytes
 of good workes, Al drunkar-
 des are lykened vnto fennes
 and plasches, for youre chary-
 tie doth knowe, that all suche
 thinges as growe in maras
 groundes, do bryng forth no
 fruite, nor nothyng els but
 serpentes, todes, and other
 dyuers kyndes of wormes,
 more apt to feare man wyth
 al, than to brynge forth any
 thing that should profit hym
 or his lyuing. For all such her-
 bes and trees as do grow in
 fennes and plasches, or about
 the bankes of suche places,
 seme to haue no maner of v-
 tilitie or profyt in them. inso-
 muche that euery yere once
 men do burne them. Take
 good

good hede, for the thing whiche
 cometh of drunkennes is
 prepared for the fyre, And e-
 uen such (as I haue sayde) be
 al drunkardes, whose diners
 indure and continue all the
 day longe, and they suppers
 untill the moynynge. The whiche
 whē thei seme to be most
 sober, can scarcely stand, whose
 senses are slowe, ponderous,
 dull and in maner buried.
 Finally in theyr vsual and cu-
 stomable drunkennes, they
 nother knowe them selues,
 nor yet no nother man, they
 can nother walke nor stand,
 nor heare, nor say any thyng
 that doth pertayne or stande
 with reason. Nor they are not
 ashamed to drinke, & to fyl the
 selues tyl they vomit againe,
 and to dryncke by measure,
 with

without measure. They pro-
 uide for greate goddardes, &
 stryue, as by a certayne lawe,
 howe they shoulde drynke, and
 he that can out drynke, or o-
 uercome his fellowe, shalbe for
 his euill doynge greatly exal-
 ted & praysed. Of this thyng
 doth growe and ensue stryfe
 and debate, and diuers horre-
 ble lepes, wherby the body is
 much troubled. Of this doth
 chaunce and folke to adultery
 and sometimes murder. And
 as oft as they do take excesse
 of drynke, they sink and
 fylthye bodyes, as though
 they were smytten with the
 palsey, hauinge not the vse
 of theyr feete, are fayne to
 be borne, and caryed to bedde
 wth other mennes handes,
 & theyr syghte waxes
 dymme

Dinner, they are pained with
 the swooping of the heade
 and with the heade ach; their
 countenance is drounse, their
 members quake & tremble,
 they are astonied and vntile,
 both in soule and bodye. In
 these men is fulfilled that is
Mat. 23 writte. Where is woe? where
 is stryfe and debate? where
 are snares and deceitfulness.
 Where are woundes without
 cause, where be these bloud-
 dye eies? Are not these among
 those þe cuppy, & that shuld
 to drinke all oute. But yet
 they that wyll be suche, go a-
 boue to excuse them selues
 ful wretchedly saying, I loue
 not my frende (sayeth he) yf
 as ofte as I doo call hym to
 dynner do not geue hym as
 much as he lusteth to drinke.

Let

Lette him not be thy frende,
 that wyl make the gods ene-
 my, for he is an ennemye to
 the, and also vnto him selfe, yf
 thou make thy selfe and thy
 frend Drunken, he shalbe thy
 frend, and God thyne enemy
 Therefore take good heade
 whether it be wel done or no,
 to leue God, and to applye, &
 ioyne thy selfe to a Drunkard
 But yet cause hym not to
 sweare, nor compell hym nor,
 but leaue it to hys owne free
 wyll, to Drynke as much as it
 shall please him, and if he wil
 ouer Drynke him selfe, that he
 perish yet alone, rather the ye
 shuld perish together. Of the
 infelicite of mankynd, howe
 many are there found that in
 force these Drunkardes, and
 licentious persones to Drynke
 more

more than needeth: and yet
 before they doores they doe
 dissemble to geue the poore
 man any thyng at al asking
 him onely a cuppe of cold wa-
 ter. Nor they take no hede
 that Christ shoulde haue that
 for the nedye and poore, that
 they geue to the luxurious,
 sapenge. That ye haue done
 to the leaste of myne, ye haue
 done it vnto me. But al suche
 whan they drowne other me
 wyth drynke, do saye to the
 poore man asking his almes,
 go hence go, god shall sende
 you. And truely, as longe as
 men walke, God wyll sende
 them. The what other thing
 it is, that he sayth, gette you
 hence, god shal sende you, but
 go to him that hath God, for
 God wil geue him. And so he
 confesse the wyth hys owne

mouth, that God is not with
 hym, by whose inspiration he
 should geue somewhat to the
 pore and nedye. I praye you
 derely beloued brethren dili-
 gently to take hede & marke
 that after that the brute
 beastes, beyng ledde and
 broughte to the water, haue
 once satisfyed and quenched
 theyr thyrste, stande they ne-
 uer so longe in the water, yet
 thei wil, drink no more no noz
 they can drinke no more. Let
 nowe these drunkardes consi-
 der, whether thei be not to be
 iudged worse than beastes.
 The beast wil drink no more
 thā nedeth, but these bibbers
 take double & trible more thā
 euer shall do them good. And
 the thyng which might haue
 serued the well three or foure
 Dayes

Dayes, for very enuie, or elles
 for very Drunkennes they is
 great synne go about rather
 to lese and consume it all vpon
 one Daye, then liberallie and
 vertuouſlye to ſpend it. And
 woulde to god that they loſt
 theyr Drinke only, ſo that thei
 loſt not them ſelues wythal.
 ¶ What euil is in ebrietie and
 Drunkennes? King Pharao
 other vpon enuy, or elles thro-
 we ebrietie, cauſed his maſ-
 ſter baker to be truſt vpon, and
 hanged. The Jewes of who
 it is writtē, ſat down to eate
 and to Drynke, and ſtoode vpon
 agayne to playe: after they
 had Drunken more then neded
 thei cauſed Idols to be made
 and in the worſhype of them,
 they daunced, and lyke mad
 men troubled them ſelues wth
 Drunken

Genr, 40

Exo, 32,

diuers sortes of gamboldes.
 And Herode after þ he was
 wel heated w wine, for þ ple-
 saunt daunsyng of a mayde Math, 14
 commaunded Ihon Baptist
 to be slayne. What other viti-
 ous thynges do ryle & spring
 of drunkennes, the Holy gost
 doth witnesse by Salomon,
 sayenge. Wyne and women Eccl, 19
 reprove wyse men, and cause
 them to leue, and to forsake
 God. And agayne, Beholde
 not wyne when it sparkeleth Psa, 23,
 and thyneth thoro w þ glasse,
 for it goeth downe very gen-
 tely, but at the last it shal bite
 the ly ke a serpent, and stinge
 þ like an adder. Thyne eyes
 shal beholde other mens wi-
 ues, and thy heart shal thynke
 wyckedly. And the apostle. s.
 Paule doth like wyse monish
 and

and warne vs of the euell of
 Drunkennes, sayinge, Be not
 Ephe, 5, Drunken with wyne, wherin
 is excesse. We do shew you e-
 uen euidently by scripture,
 that loue to be drunken, what
 euil is cōpyled therein. Who
 Ps, 10, 21 so Deliteth in wyne and fatte
 morselles, shall not be ryche,
 And agayne. Neyther geue
 thou to muche wyne to kyn-
 ges, for there is no secretnes
 Ps, 10, 31 where Drunkennes doeth
 reygne, lest that they through
 Drunkennes forget iudgmeēt
 executyng the lawe vniustly
 Eccl, 19 vpon the poore. Also he sayth,
 That a Drunken workeman
 shal neuer be ryche. And a-
 gayne. If y^e drinke wyne me-
 surably, thou shalte be sober,
 Item, wine at the beginning
 was crea tyd in ioyefulnes, &
 not

not in Drunkennes. no yne so
berly receaued and taken, is
the pleasure both of bodye &
soule, but wine vnmesurably
vled and taken, is the setting
forthe of Drunkennes the of-
fentyon and hurte of wyse
men, and the febleshynge of
mans force & strengthe. But
whan we motion and make
mentio of these thinges, these
bybbers & Drunkardes par-
adnentute are angerye with
all, and do murmur agaynste
vs. But althoughe there be
whiche are moued, and an-
grye wythall, yet God wyl-
lynge, there be that here and
receaue this good counsell, &
shal through gods mercye,
be deliuered from thys horri-
ble & wycked synne of ebyre-
tye. Yet suche as be moued
w ith

1, Cor, 6,

with vs speakyng agaynst
 theyr familiare frende Drun-
 kennes, shall heare thys one
 thing of vs, that whosoener
 he be that penitentlpe Doeth
 not bewaile his ebrietie, but
 continueth therein vntyll he
 die, without doubt he shalbe
 lost for euer. For þe holy gost
 seyng this by the holpe Apo-
 stle cannot lye. Neither Drun-
 kardes shal inherite the king-
 dome of God. And therefore
 it were better for them to be
 angrye and moued with the
 selues, the with vs, and so be-
 ynge, they shall throughe the
 grace of God, soone Delyuer
 them selues from the fylthy-
 and dyrtie cannell of Drunken-
 nes. And therefore whyles
 they haue time, let them the-
 rowe the helpe and ayde of
 God

God, arylse with all hast, and
 besechyng **GOD** with their
 hole heartes. saye thus wyth
 the Prophet, Plucke me out
 of this dyrt, that I stycke not
 fast in it. And thus. And that
 the tempeste of the water doe
 not drowne me, nor the depe
 nes swalowe me. For whoso
 euer that drunkennes, the ve
 rye pytte of hell, doth once re
 ceauue and embrace, dothe soo
 chalenge them, that without
 penaunce and good amende
 ment do ensue and folowe, it
 shall neuer suffer them to re
 turne from the obscurite and
 darkenes thereof, vnto the
 lyght of charitie & sobernes.
 But aboue all other thinges
 we must vnderstand & know
 that it is not one daye alone
 that maketh drunkards, but

Psal. 68.

A.i. the

the dayly renuinge and multiplying of cuppes, our moste enemies, rather than our frendes, adiuryng & compelling vs vnto the same, but after they haue once put it in vse & custome, the heate of Drunkennes doth so kyndle, & inuade them, that it inforseth the to be alwayes thyrstye. But he that dothe desyre to be deliuered from this vice, euen as he approached & came to y^e darke-nes, and vice therof throughe the encrecement of Drinke, so by the diminution of the same he may by litle & litle returne to the light, and vertue of sobernes. For yf he shuld with drawe at once hys excesse of drinkig, he euē with heuines whan he is most feruently a thrist, woulde crye out & saye
that

486
that he had rather be deade,
thā to forsake his customable
drinking, and Drōkennes, no
thing cōsidering, that it were
farre more tollerable, that the
body shuld die, than that the
soule through ebrietie, and ex
cesse of Drinke should peryshe
for euer. And therefore to a
uoid the sufferance & paine
of such hete, and to be deliue-
red from such tormētes, as he
suffereth. let hym (as I haue
said) daily diminish somewhat
of that excesse & superfluitie,
vntil he become to a reasona-
ble wayes & custome of Drin-
kyng. For he that wyl (as I
haue sayd) diminyshe and de-
bate this thinge, shalbe dely-
nered of hys Drōkennes, nor
shall no more suffer suche in-
tollerable payne. Now good

A.ii. brethre

brethren I Declaring and shewyng
 you these thynges, doe quite & vnburden my selfe be
 fore God. And whosoever he
 be that is inclyned to y^e exces
 of drinke, & despiseth to heare
 me, or y^e at hys table will ad
 iure & compell men to drinke,
 he shall at the Daye of iudge
 ment geue a rekenyng bothe
 for hym selfe and them. And
 because there be certeine prei
 stes (the, which shuld prohibit
 and forbydde suche thynges)
 that enforce and compell men
 to drinke more than nedeth,
 let them from henceforth be
 gyn to correct and to amend
 themselves, and soo to chastise
 other, that they, whan they
 shal appeare before god, suf
 fer not for theyr owne drun
 kennes, and other mennys to,
 but

but that through their owne
 amendement, and the correc
 tion of other, they may merit
 to come to the eternal & euer
 lastyng reward. And of this
 I do desire you aboue al thin
 ges, yea & adiure you by the
 feareful Day of iudgement, y
 ye as ofte as ye do bankette
 one another, auoyde and flye
 as popson, that haynous and
 fylthy custome, by the which
 ye other willingly, or against
 youre wylls are wonte to
 drinke by great mesure with
 out mesure. For thys unhap
 py custome doth yet continu
 and remain of the custome &
 blage of Paganes. And who
 soeuer he be that consenteth
 that thys custom of drinking
 & quaffing, other at his own
 table, or at anye other mans
 be

Heau, 14.

be vsed, lette hym not doubt
 but that he doth sacrifice to þ
 deuyl. By the which bibbing
 and quaffing, the soule of mā
 doth not onelye peryshe, but
 also the body is gretelye and
 much feblished wpyth al. But
 I hope that God of hys ten-
 der mercy shall boucesafe soo
 to inspire you with grace: þ
 this most shameful and lamē
 table vice shal so abhorre you
 that you shall neuer suffer it
 to be vsed moze, but that all
 suche thynges as shoulde be
 spente in such Drunken super-
 fluitie, shalbe spent and go to
 the releyfe and refreshynge
 of the poze, our Lord Chryste
 Jesu graunting the same the
 which dothe lyue and reigne
 with the father and the holy
 gost for euer moze. Amen.

Of sozcery & witchcrafte. Ser. 147 190
Ser. xv.

It is not knowen vnto
you good brethzen, that
I haue oftentimes pray
ed you, and with al fatherlye
solicitude admonyſhe you, y
in no maner of wiſe ye ſhulde
obſerue & kepe theſe ſacrile-
gious cuſtomes of paganes.
But yet as farforth as I do
heare, my admonition hath
profited ſome of you but ve-
ry ſlenderly & lytle. But yet if
I ſhould not ſhew you theſe
thinges, at y day of iudgmēt
I ſhuld geue but a ſlender &
an heuye rekenyng, bothe for
my ſelfe & you. But I excuſe
& cleare my ſelfe befoze God,
when y oftentimes I do ad-
monyſh & warne you that ye
ſhuld not ſeke byō theſe diui-
ners

Dent. 18

ners & calkers, nor question
 wth the of any cause, or of any
 dysease. We shall medle wth no
 inchaunters, for whosoever
 doth þe euyl, loseth his christi-
 anitie & becūmeth a pagane,
 and without he succur & aide
 him selfe, wth almose dedes, &
 with hard & longe penaunce
 he shalbe lost for euer. In like
 maner, looke that ye take no
 hede to witchcraft, And whē
 ye be in your iourney, regard
 not the syngynge and chatte
 ryng of byrdes, nor presume
 not vpon theyr songes, to de-
 nunce or shewe any deuylishe
 inchauntment or sozcery. We
 shal not obserue nor marke
 vpon what daye ye go forth
 of youre house, nor when ye
 shal retorne home againe.
 For (as scrypture dothe saye)
 God

God made al the dayes. The
 first day is made, & the second
 and the thirde, lyke wyse the
 fourth, the fyfte, the sixt, & the
 Sabboth. And god made al
 thynges verye good. Take
 hede also, that ye obserue not
 those sacrilegius & folyshene
 singes. But as oft as ye must
 nedes goo any where, blesse
 your selfe in y name of chryste
 Iesus, & saying your cred, or
 els the lordes prayer w good
 belefe, take your iorney, being
 well assured, y god shal heipe
 & prosper you. And when y
 ye shal begyn (god wylling)
 to contemne & despise al these
 foresayd sorceries and sacrile
 gius fashions, with such other
 wycked thynges, as Satan
 hath deceaued you wythall,
 then shal he take it greuouly
 perceauing

- 192

perceauing þ̄ ye Depart from
 his familiartye and felow-
 shyppe, and shall worke you
 some dyspleasure. For other
 he shal bere you to infirmiti-
 es & sickenes, or els cause you
 by some diseases, or throughe
 wandering & straing abroad
 to lose part of your goodes &
 cattel. And god to proue you
 & to know, whether ye come
 faithfullye vnto him or no, or
 whether þ̄ ye to al your hear-
 tes do despise the craftines of
 the deuil, or sette more by hys
 loue, or by þ̄ losse of youre cat-
 tell, doth suffer al this to chā-
 ce & happen. But if ye would
 with heart & perfecte faythe,
 once or twyse Despyse suche
 wickednes & misfortunes as
 Satā doth trouble you with
 al, god would vouchsafe so to
 repel

repel & withdra to hym from
 troubling & vexing of you, &
 he is al his craft and subtilite
 shuld neuer deceiue you. But
 yf negligent & lite persons of
 weake desires, & of slouthfull
 & cold sayth begin perchaunce
 to do wel, they do not yet lōg
 cōtinue ther in. For after that
 they haue abstained frō y^e fore
 said inchauntmētis, & witch-
 craftes, by & by they repente
 thē selues, y^e euer they retur-
 ned to god, & that they at any
 time forsoke the crafty suttel-
 nes of the deuil, & so returne
 agayne to their sorceres and
 witchcraftes, as a dogge bñ-
 to hys vomite. But despyse
 you (vnto whome god hathe
 geuē wyledome & faith) al his
 deceptefulnes, & returne faith-
 fully agayne vnto the Lorde
 your

: De 2;

Job, 1,

Roma, 8

your god, & whatsoeuer sata
 doth send you, beare it paciēt
 ly & strōly, & ye may say with
 the blessed mā Job, god gaue
 it, & toke it, as it pleased the
 lord, so it is. And y in like ma-
 ner ye may say with a ferme
 & a whole heart with the apo-
 stle, who shal seperate oz de-
 nyde vs frō the charite & loue
 of god? shall tribulation oz an-
 gyshe, oz perlecution, oz hun-
 ger, other nakednes, oz peril,
 oz swoorde? Good chrissten mē
 cā not be seperated by no tor-
 ment frō god. But such as be
 negligēt, are now & then tho-
 roughe ydle fables & wordes
 only seperated & diuided frō
 god: And if thei only suffer ne-
 uer so litle dāmage oz losse, in
 cōtinēt thei ar flāūdyed, & pre-
 sume to murmur against god
 retur:

returning again to their wic
 ked & detestable witchcraft.
 But perchance soe yf you wil
 sai, what shal we do. cōsiderig
 þ such calkers throughe their
 knowlege, do oftē times tel &
 shew vs þ truth. Of this thig Deut, 13,
 scripture dothe monishe and
 warne vs sayng, Hea notid
 sādīng þ thei do shewe you þ
 truth, yet beleue thē not. For
 þ lord doth proue you, whe
 ther ye feare him oz no. But a
 gaine y dost say. If ther were
 not inchaūters, nor no southe
 sayres, many man, þ is byttē
 w serpents, oz troubled with
 some other soze disease, wuld
 other whyles dye and perysh
 Truth it is deare brethren,
 for god as I haue said before
 doth suffer the Deuyll to do
 suche thinges, to proue good
 chyztē

Gal. 4,

christē men withal, & if at any
time or seasō they do by suche
sozcerye and witchecraftē a
mende of their infirmities &
diseases, or come to the know-
ledg of anitrueth, thei mai ther
by y soner geue credēce, & be-
leue the deuil. But he y doth
desire to obserue & kepe chris-
stes religiō, must nedes with
his whole heart & minde dis-
pise al those thinges, fearyng
the saying of the Apostle chi-
ding vs: **Ye obserue** (sayeth
he) y daies moneths, times, &
yeares, I fere me lest I haue
bestowed on you labour in
vayne, **Se now**, the apostle
saith y whoso hath bled witch-
craftē, shall receaue hys doc-
tryne in vaine. And therefore
fly & auoyd as much as ye can
or may y circūventions & the
Deceite

deceitfulnes of þe deuil. And a
 boue al thinges I woulde ye
 shoulde knowe, that Satan
 canne nother hurt you, none
 of poures, youre cattell, noz
 yet the least part of your sub-
 staunce, but as farforth as he
 hath powre & lycence of god.
 For he durste not destroye
 Jobs substantiue, noz yet once *Job, 1,*
 touche it. but that God dyd
 lycence & suffer him. And we
 reade, that when the euyl spi-
 rites & deuylles were expulst *Mathe,*
 and cast out of men, that they
 besought Christ that he wold
 suffer them to enter into the
 heard of swyne. If the com-
 pany of deuyls durst not en-
 ter into the swyne without þe
 leue and sufferaunce of God,
 who wyll be so vnfaithfull to
 beleue that they can oz maye
 hurte

Job, i,

hurte good Christians, with
 oute his dispensation and suf
 feraunce. Good dothe suffer it
 for two diners causes, other
 to proue whether we be good
 or els to amende vs, yf we be
 synnefull. But he that wyl pa
 cientlye suffer gods dyspen
 sation, and say whan he hath
 losse anye thyng (as I haue
 tolde you) God gaue it, and
 god hath taken it, as it hath
 pleasyd hym, soo it is, blessed
 be y name of God. He for this
 his pacience most pleasaunte
 and acceptable vnto the lord,
 shal receyue (yf he be a good
 man) the crowne of glory, or
 yf he be synfull, indulgence &
 pardon of hys synnes. Take
 hede of thys good brethren,
 that whā Satan had destroi
 ed al Jobs substance, he said
 not

not god gaue it, and the dy-
 uyll hath taken it. For the
 blessed man would not ascribe
 ne geue no suche glorie nor
 power to Sathan, that he
 coulde take any thynge from
 man, that God suffered hym
 not to take. Consyderynge
 than that Satan coulde not
 hurte Jobs chyl dren, hys ca-
 mels nor yet his asses, vntyll
 it pleased god to suffer hym.
 why do we chryistians beleue
 that he may do any more vnto
 vs, then that the deuynne
 powre by his godly & secrete
 iudgement doeth suffer hym
 to doe? And therefore let vs
 surely beleue, that we can lose
 no more then god doeth suf-
 fer to be taken from vs. Let
 vs with al our heartes ther-
 fore go vnto his mercede, and

D.i. forsa-

forsakinge these sacrilegious
 obseruations, let vs trust co-
 tinually vpon hys ayde and
 comfort. for he that beleueth
 in these foresayde euylles,
 that is, in diuinations, sozsa-
 ries, philaters, or in anye o-
 ther maner of wytchecraft, e
 notwithstanding he fast, praye
 go continually to the church,
 geue large almose, & punish
 his body with all affliction &
 payne, yet soo longe as he le-
 ueth not these sozceryes, it
 shall nothing auayle hym: for
 suche wicked and sacrilegius
 obseruations, do ouertourne
 and destroye all these good &
 vertuous operations. For
 it can not auayle them, that
 with these euylles, doe that
 good is. for it is true that y
 1, Cor. 5, Apostle sayeth, a lytle leuen
 so wyeth

boweth the whole lompe of
 do we. And this. We can not 1. Co. 10
 dryncke of the cuppe of God,
 and of the cup of the deuyles,
 ye canne not be pertakers of
 Gods table, and of the table
 of deuyles. And he sayth. No math, 6,
 man can serue two maysters
 Therfore if chrysten men doe
 loke thorough the grace of
 God to be saued, they muste
 make no bowes to no trees,
 nor praye to no fountaynes,
 yf any man therefore haue in
 his feildes, in his house, or ny
 unto his house, trees, alters,
 or anye other bayne thyng,
 where the poore wretched, &
 simple people are wonte to
 make theyr bowes, and doth
 not hewe them downe, and
 destroye them, he is and shall
 be partaker of al such witch-
 craftes

crafter and sorcery as is and
 shalbe committed there. And
 what a thinge is thys, that
 whan anye suche tree, vnto y
 which they were wonte and
 accustomed to do sacrifice, do
 fall, that no man dare gether
 it, to make them fier wythal.
 I pray you to behold & mark
 the wretchednes, and the fo-
 lyshnes of man, the which do-
 yng honoꝝ to dede trees, des-
 pise gods commaundemēts.
 They dare not burne y braū-
 ches of trees, & yet throughe
 inchauntmentes they caste
 them selues hedlyng into hel
 fyre. And therefore let hym
 which hetherto hath not don
 this euyll, reioyce, be gladde,
 thanke god therefore & strue
 to continue faithfully in good
 woꝝkes. But let him that he-
 therto

therto hath deliuered hym
 selfe by to be entangled and
 taken with suche deuelyshe &
 enoyme fashions, let hym (I
 say) do penaunce, fly, & withal
 feare Despyse those foresayde
 witchcraftes, that god maye
 forgeue hym, and for the glo-
 ry of hys name, cause him to
 come to the euerlasting blisse
 of heauen. And forasmuch as
 it is come to my knowledge
 that as yet there are some, y
 which throughe symplecypse
 and ignorance, or elles thro-
 ugh the gluttony (the whiche
 thinge is mooste to be bele-
 ued) feare not, nor are not a-
 shamed to eate of suche sacri-
 legius meates as are yet af-
 ter the vse & custom of Paga-
 nes offered by & bewitched,
 I denunce and streightly co-
 mmande

maund you before god & hys
 aungels, & ye haunt noz com
 no more to no such diabolical
 dinners made in any temple,
 oz at any fountayne, oz tree.
 And likewise yf any thing be
 sente you from thens, feare it
 and as thoughe you sawe the
 Deuyll, refuse it, and so refuse
 it, that ye suffer no maner of
 parte of such sacrilegius ban-
 kets to be exhibited oz brou-
 ghte into your houses, & that
 because of this sayinge of the
 Apostle ye cannot, (sayth he)
 Drynke of the cup of god, and
 1:Co, 10 of the cuppe of deuylls, ye
 can not be pertakers of gods
 table, and of the table of De-
 uylls. And because some are
 wont to saye, oz euer I eate
 therof, I doo blesse me, let no
 mā presume to do so. For how
 doth

doth he that eateth of suche
sacrilegius and wicked mea-
tes blesse his mouth, that put-
teth a sworde to hys owne
hearte. For as the bodye is
slayne with the sworde, soo is
the soule slayne with such de-
uelyshe and wycked meates.
But we truste in the mercy
and goodnes of God, that he
wyl bouchesafe so to inspire
and inflame you to goodnes,
that the wickednes of the de-
uyl, nether in other thinges,
nor yet in these sacrilegius
observations and sorceryes,
shal not come among you but
that ye shall fasten and set all
your hope in God, nor neuer
returne agayne to these wyck-
ed abominations, our lord
Jesus Chryst, whose empyre
and honoꝝ is infynite, graun-
teinge the same. So be it.

Ser, 219

207
J. 8

Sarah
Shelley

Constan baropls

Ca, decti-
ma, 16,
quest, 2,

Mal, 3,

Of the true paymente of
tythes, Ser. xvi.



OD my derely be-
loued brethren, be-
ing merciful vnto
vs, the time appro-
cheth & draweth
on, to gather in our harvest.
And therfore wth thākes vnto
god ^h hath geuen vs al, let vs
thinke vpon our offringes, &
true payment of oure tythes.
For God which hath vouch-
safed to geue vs all, doth also
vouchesafe to repeate, and to
aske vs tythes, not ^f for hys
owne gayne and vse, but for
our gayne and profit. For he
doth promyse vs by the Pro-
phete sayeng. Bynge in sayth
he, all your tythes into my
barnes, that there maye be
meate in my house, and proue
me

me sayth the Lorde in these
 thynges, whether I shal not
 open vnto you, the caraces
 and the cloudes of the skye, &
 geue you frute abundant-
 ly. See now, I haue proued
 howe that tythes do prosytte
 vs more, then they do profite
 the Lorde. O ye imprudente
 and vnwise people. what euil
 thing doth God commaunde
 that he should not be worthy
 to be hearde. he sayeth thus
 Thou shalte not delay to of- Exo, 22,
ca, deci,
16, que, 1
 fer vp vnto me the tythes of
 thy barne, and of thy wyne-
 presse. If it be sinne to be tar-
 dius and slow in offering vp
 and paying thy tythes, how
 great a trespasse is it, to offer
 none at all. He sayeth againe
 Honor and worshyp thy lord
 God, with the frute & gayne Prou, 3.
 of

of thy true and iuste labour.
 Do sacrifice and offer vnto
 him of the first and chefest of
 al thine encrease, that thy bar-
 nes may be replenished with
 corne, and that thy winepres-
 ses may redounde and flowe
 ouer with wine. Thou doste
 not geue that thing frely, nor
 yet without gayne, that sone
 after thou shalte receaue a
 gayne with great lucre. Per
 aduēture thou doste demaūd.
 To whom shal that thing be
 profitable, that God doth re-
 ceauē to restore agayne? And
 agayne thou doste aske me. To
 whose profite it redoundeth,
 that is geuen vnto the poore?
 If thou beleue wel, it is thine
 owne vtilitie and profite: but
 yf thou wauer & be in doubt,
 thou hast lost it. Cithes good
 brethren

bieth newar the tribute of the
 indigente and pooze people,
 therfore geue the pooze their
 tribute, and the preistes their
 offeringes. And if perchaunce
 thou haue no tythe corne, as
 hath the husbandman, then
 thy witte and thy hādȳ craft
 wherwith thou dost sustaine
 thy selfe, is Gods, and of that
 thing thou doest gayne & get
 thy liuyng withall, he doethe
 aske & require tithes. Geue
 him the tithes of thy wages,
 and lucre, which thou doeste
 gayne in warfare, the tythes
 of thy merchaundise, and of
 thy handy craft e. For why, it
 is a diuerse thinge, ȳ we geue
 and paye for the earthe, than
 that we geue for the ble of
 our life. Therfore o thou mā,
 geue it, because thou dost pos
 sesse

P^{ro} 3,

selle it, geue it , because thou
 hast deserued to be bozne, for
 the Lord sayth thus. Euerie
 man shall redeme his soule, &
 there shall be no sycknes, nor
 no misaduenture among the.
 Thus thou hast in holpe scrip
 ture, Gods owne wyrtinge,
 wherwith he doth promise þ
 þ yf þ pay thy tythes, þ shalte
 not onely haue aboundāce of
 frute & corne, bnt also þ helth
 of bodye. Thy barnes (sayeth
 he) shalbe full of corne, & thy
 wyne presses shall redounde
 with wine. and there shalbe
 no sickenes amonge you. Se
 inge then, that by the true pa
 ynge of tythes thou mayeste
 meryte both the earthlye and
 the heuenlye rewarde, why
 doest thou through couetous
 nes defraud e thy selfe of such
 Double

Double benediction. Herken
 therefore vnto me thou vnde
 uoute man. Thou knoweste
 well, that al that thou doeste
 receaue, is Gods, and wylte
 thou then not lende the ma-
 ker and geuer of all thynges
 part of his owne. The Lord
 hath no neade, he doeth aske
 no rewarde, but honoure on-
 ly, nor he dothe not requyre,
 þ thou geue hym any thyng,
 that is thine. He vouchesafe
 to aske the tythes of al thyng-
 ges, & doest thou O thou co-
 uetous man, saye hym naye?
 what wouldest thou doo, yf
 he had kept nine partes vnto
 him selfe, and had left the on-
 ly the tenth part. the whych
 thing verely is soo chauntyd,
 now when that thy corne for
 lacke of raigne is thinne and
 naughtes

naughtes, thy vines, beaten
 with hayle, & destroyed with
 froste and cold. O thou coue-
 tous man, what doste thou
 taken vpon: nine partes are
 taken from the, because thou
 woldest not paye the tenth.
 It is cleare that thou neuer
 paydst it, and yet God dothe
 demaunde it and requyre it.
 This is gods mooste ryghte
 ous custome and vse, y if thou
 do not paye hym bys tenth,
 thou shalt be reuoked and re-
 duced to the tenth. For it is
 wrytten: The Lorde sayth, I
 sawe it, and ye thought to be
 gile me, but youre treasure &
 youre houses shalbe spoyled
 thou shalt geue the wycked
 souldier, that thou wouldeste
 not geue the preiste. Returne
 vnto me (sayth the Lord om-
 nipotent

an Decima
 16, que, 1

nipotent) & I maye open the
 cloudes for you, & spede my
 benediction vpon you, I wil
 not destroye & frutes of your ap alu, 3;
 possessions, nor youre vynges
 shal not widdere, nor consume
 awaye: & al nations shal say
 that ye are blessed. God is al-
 wayes ready to do well, but
 the maliciouse of man wyl
 not suffer hym. For man lo-
 keth, that god shuld geue him
 al thinge, and yet he offreth
 not those thinges vnto hym.
 the whiche he semeth to pos-
 sesse. But what & God shuld
 say. Man tohome I created
 and made, is mine, the earth
 & thou dost inhabite, is mine,
 the seede that thou dost sowe
 is mine, the beastes wherof
 thou doest wery, are mine, &
 dewes, & the raine are myne,
 and

and the heate of the same is
 mine. Considering then that
 al the elementes, wherby mā
 doth liue, are mine, thou that
 doth only bestowe thy labor,
 dost deserue the tenth only.
 But inasmuch as þe lord omni
 potent doth mekely nourishe
 vs and fede vs, he hath ge
 uen a ryghte greate rewarde
 to þe laborer. For he reseruing
 only vnto hym selfe þe tenth,
 hath geuen vs þe rest: O thou
 unkind deceauer, & vnfaith
 ful man. I speke vnto the in
 the wordes of god. Behold &
 see, the yere is gone & paste,
 geue the lord, that doth sende
 raine, his reward. O man re
 deme thy selfe whylest thou
 hast thy redēption in thy hand
 whylest thou art a liue, & whi
 lest thou mayest. Redeeme thy
 selfe

Selfe, & couetous death do not
so preuent thee, & thou leaue
both life and rewarde. Thou
dost committe & thing vnto thy
wyfe but in bayne, & whiche
perchance, wyll haue ano-
ther husband. Nor thou wo-
man doth leaue it but in baine
vnto thy husband, for he coue-
teth to haue another wyfe.
Nor thou dost commit the care
of thy soule but in baine vnto
thy kinsfolke, for ther shal no
manne faithfully redeme nor
rede the, after thou be depar-
ted, because that thou beyng
in prosperitie, wouldest not re-
deme nor helpe thy selfe. Cast
nowe O thou cougtous man
this burden of auaritiousnes
fro thy shoulders, despise this
most cruel misters, that doth
thus hardlye yoke thee, nor
wyl

will not suffer the to accepte
 and take the yoke of Christ
 upon thee. For as the yoke of
 auarice is wounte to thruste
 and to leade men to the pay-
 nes of hell, so the yoke of
 Christ is wounte to lift me up
 to bring the to þe ioyes of hea-
 uen. Tythes are requyred of du-
 tie, & he that denieth to paye
 the, doth invade & occupy o-
 ther mens goodes. And loke
 how many pooze men die and
 perishe there for hunger, wher
 he þe wil not paye hys tythes
 doth dwel, he before the leat
 of the eternall iudge, shal ap-
 peare gyltye of all theyr dea-
 thes, so muche as he kepte
 that to his owne vse and stowe
 whych the GOD had prepared
 for the pooze. Therefore who
 so coueteth to obtayne a re-
 warde of

of the forgeuenes of hys syn-
 nes, let hym paye hys tythes
 & geue of the other nine par-
 tes his charitie to the poore,
 & beware, & whatsoeuer re-
 mayneth aboue a meane & a
 reasonable living be not hur-
 ded vp to luxurious & volup-
 tuous bles, but & it by doing
 of good & charitable deades,
 be laid vp in the celestial trea-
 sure. For whatsoeuer GOD
 doth geue vs moze then nee-
 ded, he geueth it not special-
 ly vnto vs, but willet, vs to
 distribute & to geue the same
 vnto other, for yf we geue it
 not, we invade and occupye
 other mens goodes.

Saynt bernard sermond
 of the supper of our Lord.

Man hath eaten the breade **ps. 77.**
 and sode of angells.



I shall vnder
 stand, o ye re-
 uered preistes
 this order reci-
 ted vnto you
 in wordes, to
 be succent and shorte, but in
 the maiestie of the spirituall
 feces to be very secundus, &
 plentiful. And principallye it
 is your parte aboue other, to
 here that we propound vnto
 you, and not onely to here it,
 but most faythfully to laye it
 vpon, and as the cleene bestes do
 diligently to chaw it. Blessed
 Dauid the most excellent of
 all the Prophetes, and verye
 dere vnto the liuyng god, ra-
 upshed in spirite befoze hym
 that doth sit in the trone, had
 red in a certen promptuary of
 misteries, what a howe great
 thynges

chinges our lord would make.
 exhibit by pouce misterpe
 into the world & perisheth, &
 which being made an enter-
 preter of the celestial counsel.
 sung ioyfully. When hath eten Psal. 77,
 the briede and fode of angells
 wher out to expresse the cer-
 tent of so fruteful a thing, he
 clerely assignid the preterite
 for the further, sayinge. When Psal. 77,
 hath eten the briede & fode, of
 angelles. O the metuelous
 mercy of God, the sonne hath
 put on fleshe, god assyes, the
 pottet clay, and life, deathe, &
 be asses might eate, the briede
 of angelles. When were bestes Psal. 84,
 for man being in honoi, hath
 no vnderstanding, but is co-
 pared vnto the vnreasonable
 bestes, and is made like vnto
 them. It is not an vntowthe
 but

but a ioyful thing to remem-
 ber of what subtyll type and
 honor man was created and
 made; but consequently it is
 been profitable to understand
 how he greuously he fell; not
 waiving nor considering what
 he was of him selfe, nor what
 he was of God. Our first pa-
 rent was apointed an inha-
 biter of paradise into whom
 whatsoever he desired was
 redi and at hand. he was made
 the lord of the worlde; and
 apointed a cetezen of the eu-
 pernal Iherusalem; and was
 made one of the household of
 God; by whose love and kno-
 ledge he is enryched & made
 the companion of angelles &
 brother and cohayres of heven-
 ly vertues. He felt no scarcitie
 nor no molestiousnes; for he
 had

had al thynges redy & he desyr-
 ed, no necessitie I say: but a
 meke wyll: so; there was no
 thing in hys soule that might
 offende, nor nothyng in hys
 fleshe where of he shoulde be
 ashamed. Thys was the ho-
 nor and dignitie of man to
 prosper and to floureshe in the
 pemysses. And al these thyng-
 es were of God. But set in
 honoure; he vnderstode not
 what he was of him self, that
 is synne and dust, a tumbled
 lefe, a drye stauke, an erthely
 & a fraile vessel, a dede skinne
 but he was id proude & folish
 takyng delyte and pleasure,
 in the heith of honor. And
 by and by experimentinge
 in him selfe that he after soo
 long a tyme was but a mā of
 chylde of captiuitie he bothe
 wysely considered it, and
 truly

Note
 what mē
 is

1. 2. 3.

Gala, 6,

Joan, 1,

truely pronounced it saing, he
 that esteemeth him selfe, to be
 sam what whan he is nothig
 Decereth him selfe. No be vn-
 to the a wretch, that euen thā
 there was not y shoulde haue
 sayd vnto him. Why art thou
 proude one earth & ashes
 Therefore is a soden conuer-
 tion and turne, man through
 his infirmitie and weakenes,
 founde him selfe lieng in a sta-
 ble. What is thys stable? the
 worlde. And that he for hys
 bestely similitude had nede of
 hay. For this cause the heuen-
 ly foode man being chaūged
 into a best, changed him selfe
 into beastly foode, for why y
 breade of aungelles, is made
 hay, the onely sonne of hys fa-
 ther, the sonne of man. For
 whi the sonne of god is made
 fleshe.

224
fleshe. And after the mynd of
the prophet, al fleshe is haye.
Therfore the anigells do eate
the sonne borne of God, and
men do eate the sonne made
hay. The aungells doe liue in
heuen with their breade, and
are blessed, and mē do liue in
earth with theyr haye, & are
holp. This hay certenlye ga-
thered out of the pasture of p
virgyns woome, is made the
refection of bestes and cattel.
The sonne of GOD that he
might be made hay, was hyd-
den in the virgin, the sonne in
the starre, the workemait in
the worke, the holy incarna-
tion of the sonne of God, hath
fyrst of a liberall excellencye
deliuered vnto vs this gifte,
and ye secundarely do dayly
minister yt, exhibiting it vn-
to

to vs by the powere of þe offyce
 geuen vnto you. O this your
 powere is most excellent & re-
 uerent. Truly ther is no pow-
 er vnder god, like vnto youre
 power. Peraduētūre ye wold
 knowe & it deliteþ you to here
 more manifestly what maner
 a thing this great power is.
 nether vnto I answer. To cō-
 secrate þe body & bloud of our
 Lord Heuen, ouer thys your
 power, ouer so noble & specta-
 cle ouer so solempne a priuilege
 of your dignite, is astonish, the
 earth doth maruel, man doth
 quake & trēble, and þe angely-
 cal highnes doth gretly reue-
 rence it. Vnto a mooste mekest
 Jesu, howe & wher of chaūseth
 this vnto vs, þe we worms cre-
 pting vpon the face of the earth,
 Gen, 18, þe we (I saye) whiche are but
 Dust

220
dust & ashes, Deserue & merit
to haue the p[re]sēt before oure
handes, before our eyes, the
which doth sit intire & whole
on the right hād of the father
The which also in a moment
of an houre frō the ry[s]inge of
the sōne to the setting therof,
& from the north to p[er] southe,
are prest & redy vnto al men,
one amōg many, & the selfe in
diuers places. How is this I
say. Certes of no dette, nor of
any merite of oures, but of p[er]
sweetenes of thy good wil, for
p[er] as thy goodnes hast p[re]pa- Mat. 67.
red for p[er] pore. Adan, liuing, is
pore, vnto whō this goodnes
is geuē frō heuē. Truely this
is a celestial indulgēce, this is
a hepid by grace, this is true
ly a glori most excellēt a p[re]st
to hold his lordē god and de-
lyuerynge hym to reche hym
to

to other. One w and Diuine
 potore, by whose mistery the
 brede of angels & life, is day-
 ly prepared for mortall men.
 This brede by a certen excel-
 lency, is called Eucharistia, &
 is, good grace. For why in
 this sacrament is not onely
 receuyd all kynde of grace,
 but he is receuyd of whom is
 all grace. For Christe for the
 saluation of the worlde was
 made once a salutiferus host,
 a generall reconciliation, he
 gaue to all sacrifices aswell
 to those that were before, as
 to those that came after, ver-
 tue and efficacy, & by so great
 & so excellent an host, al that
 shuld be deliuered by it, shuld
 be sacrificed, wherof it is sed
 For whi & lambe is slaine fro
 the beginning of the world,
 that

that is to those that were fro
the beginning, so that bi that
that is saide from the begyn-
nyng p^r shall not Determyne
the time of occysion, but the
time of saluatiō, for his Deth
was profitable oꝛ euer it was
fyrst was the promise, & af-
terwardes the exhibition.

So then he was slaine from
the beginning of þ world. O
most beninge Jesu, thou hast
graūted vnto thy most noble
spouse a dowry that thy Doue
at the lest shuld hold & haue a
most swete remēbraūce of her
welbeloued, Christ the Dai be
foze he should suffer, pꝛestry-
bid the forme of this sacramēt
buto hig Discyples, and exhi-
bited the efficaci thereof, p^r is,
he commaūded it to be done.
The pꝛescriptiō and order of
the

Math. 26

the form was in bred & wine
 Note ye the order, whā they
 were yet at supper, he rose vp
 the lord of al thinges washid
 his disciples feete, the retur-
 ninge againe vnto the table,
 he ordered þ sacrifice of hys
 body & bloud, deliueringe the
 brede apart, & þ wine aparte,
 Sayinge thus of the brede.
 Receaue and eate this is my
 bodye. And thus also of the
 wine. Drinke ye all of this.
 This is my bloud the whiche
 in remission of synnes; shalbe
 shed for many. It is sayde it
 shalbe shed, for why euerye
 where it was shed & vnto the
 whych þ sharpe thornes, the
 diggyng of his handes, & fete
 w nayles, and the opening of
 hys syde w a warpe speare
 thrustyng it out strongly, they
 vnmordely

vntwordly poured it out in a
 maner, of a running water,
 And that bloude was more
 pretious & rare the bawme,
 by þ which oure filthynesses
 are cleansed. And note þ Christ
 at that supper was þ geher &
 the gyft, the feder & the fode,
 the gest, and the maker of the
 fest, the offerer & the oblatiō.
 We haue hard þ forme of the
 sacramēt, hearken now to the
 efficacy & the communion of
 the body & bloud of our lord.
 We are cōfederate to Iesus
 Christ, and Iesus christ vnto
 vs in an vnitie inemarrable,
 he þ eteth mi flesh, & drinketh
 my bloud, remaineth in me, &
 I in him. This is to be taken
 and vnderstanded of those þ Ihon, 6,
 be good & þ receiue it worthe
 ly & not of the euil & flagitious
 Cruely at

at one table, and at our lordes
 supper Peter, and Judas re-
 ceved of one brede consecra-
 ted, the good vnto life, the euil
 vnto paine, The good as a be-
 nefit, the euil vnto witnesse,
 The good vnto saluation, the
 euill vnto death. All the whi-
 che is hether to fulfilled in
 church, and in the sacramente
 of the aulter, the good recea-
 uing it vnto goodnes, & dog-
 ges and the vnclene not soo.
 They are dogges that receue
 it vnreuerently, and therfore
 they departe iudged, for they
 that liue after the fleshe, and
 fettered with the cheine of vi-
 ces do wander after carnali-
 tie do receue poison with. In
 das the traytor and rume to
 the corde of spiritual suspecti-
 on greuously to be damed as
 well

of 00 fo
 7/300 fo

7/300 fo
 7/300 fo

7/300 fo
 7/300 fo

well for diuers crimes, as for
 the cōtempt of the sacramēt,
 the whych truely they do re-
 ceive in essence, but withoute
 wholesome efficacy. And shall
 not he descerne betwene coꝝ
 ne, that dothe descerne be-
 twene steres: Certes he shal
 trye syluer, that hath also pro-
 uid gold, & reprobued it. Lo ye
 haue hard the vtilitye & frute
 of the good, and also ye haue
 hard, & (as I beleue) ye were
 aserd at the losse and perditio
 of the euil: here now and as
 astonid, wonder therat. The
 celebration of so gret a thing
 vpon the aulter, was commit-
 tyd to no angell, nor to no su-
 pernal spzites, but to mē, nor
 yet to al mē, but only to your
 order, the which Chyiste dyd
 with his owne handes at the

Q.i.

pascal

pascall supper. Now that the
 forme & the efficacy of the sa-
 crament is Declared, ther re-
 mayneth to be reherſed with
 what wordes chriſt commaū-
 ded it to be celebratyd . Doo
Luce. 22 thys ſaieth he, in the remem-
 braūce of me. O very effectū-
 ous wordes, O pricking & pe-
 netratiue wordes euē vnto y
 ſole. Do this in y remēbraūce
Pſa, 144 of me. Also the Prophet doth
1, Cor, 11 ſay. The memoriall of thyne
 abundant kyndnes oz ſweete-
 nes, ſhalbe ſhewed, O hygh
 meke, and ſwete memorypall
 truely, to ſhew forth the deth
 of our Lord, vntyll he come.
 The deth of chriſt is a worke
 without enſample, humplyte
 without meſure, a gyfte with-
 out price, grace withont me-
 ryte. For vs he woulde take
 thys deathe vpon hym, that
 bare

bare our synnes bpō wodde
 that is the payne of oure
 trespasses bppon hys crosse, **1 Pet. 2**
 by whose strypes we are he-
 lyd. What dost y, O vnwor-
 thy mā: what doest thou, O
 vnkynd man? Adoze it more
 deuoutly, remember more of-
 tener y in the sacramēt of the
 aulter the saluation of y worl-
 de hath suffered for the, that
 lyfe dyd for the, & that forty-
 tude and strengthe is weke-
 ned for the. If thou be a mē-
 ber of Chryst, haue compassi-
 on of thy head, yf thou be the
 brother of Chryste, contynue
 with thy brother. wayle, be
 heuye wyth gromynges and
 teeres, vpon the pretious
 deathe of the onely sonne
 of G D D. For yf thou be
 not heauy, yf thou wepe not,
 yf thou haue not, compassy-
 on, it. on

an hebre,
9.10,

compassion vpon him y^e doest
erre, thou gost out of kynde,
thou art bestly furys, & de-
nyest him to be man. But be-
cause y^e shouldest be moze mo-
ued, yea and moze feruent in
theloue of thi redemer, Christ
would y^e he shulde be continu-
ally worshyped in ministery,
which was once offered vp
in pryce. And that that perpe-
tual sacrifice shoulde lyue in
memory, and be continuallye
present in grace. The whiche
thing is so, for notwithstanding
that synne in manye doth re-
new, agayne yet the genera-
litie of original synne, is vtter-
ly so takē away, the poisoned
woyme. Leviathan beyng
thorow smittē in the vertu of
y^e glittering spere of Christes
death, that it shal not nede, y^e
Christe

Christe for the purgation of
 synnes as dayly ar cōmitted
 be crucified agayne: but þ̄ it
 is a sufficient medecine of al,
 yf by faith & imitation the for-
 mer Deth, be had in memory.

O Chryst Jesu þ̄ remēbraunce
 of thy death is as yt were the
 worke of a potic arpe, as it
 were swete redolent, fran-
 kence in sōmer, as it were
 a region aromatike, þ̄ which Eccl̄e, 50
 the herte of þ̄ sōne doth purge
 as the flowers of roses, in the
 time of bere, and as lilis, the
 which ar by the riuers of wa-
 ters. Be glad o spouse, reioise
 incōperable, þ̄ hast a presidēt,
 a ruler, & a bryde grome, in þ̄
 warfare of this present exile,
 Thou hast a pledge and dost
 hold an earnest peny, wherwth
 thou shalt be happelye ioyned
 to

to thy bydegrome in heuen.
 O glourious & louyng spouse,
 vpon earth, thou hast a bride
 grome in the sacramente, in
 heauen thou shalt haue one
 vncouerid. And bothe here &
 there is the truthe. But here
 coueryd, and there manifeste
 and open. The churche hath
 here her bydegrome in her
 order. But yet not in maieste
 of puritie, nor in securyte of
 eternitie. It is here verely as
 a swete preamble, and a ioy-
 ful desponsation and promes
 but there it shalbe a matrimo-
 niall feast, and a blessed con-
 iunctiō whā we shal go from
 feyth, to foꝛme frō moneth to
 moneth, frō sabbot to sabbot,
 from the heate of bred, to the
 hete of the eternall fest & ban-
 ket. So þ the spouse doth suf-
 fyre & saith w Moyses, shew
 me

me thy selfe. And not wout a
cause. For Jesus þ which is
swete in voyce, swete in face,
swete in name, swete in ope-
ration & worke, shall appeare
sweter in þ vision of his diete
& godhed. Truely he is swete
in voyce, frō whose mouth pro-
cedeth both milke & hony, for
ful of grace at his lipes. Tru-
ly he is swete in face, for he is
fayre, not only aboue þ chyl-
dre of mē, but also aboue thou-
sāds of angels. Truely he is
swete in name, for þ name of
Jesus is cōsecrat frō þ begin-
ning, shewd forth by the An-
gel, prophetised by þ oracle of ^{Lucē, 1,}
Salomon, the which sayeth.
Thys name is a swete smel- ^{Cantl, 1,}
lig ointmēt, for there is no o- ^{Actu, 4,}
ther name wherin is any sal-
uatiō for he is þ helpe þ shall ^{Psalm, 11:}
saue & deliuer his peple from
their synnes. He is swete in þ

celebration of his myracles,
 in the tonuerfyon of synners,
 in the sacrament of his preci-
 ous death, the whiche dothe
 fayne vpon the infirmitie of
 mankynde. In hyu charitie
 did shyne, wiete dyd appeare
 more glittering, & grace most
 of al caste forth her beames.
 But he shalbe much more swe-
 ter in the vision & syght of his
 godhed, whan that he sitting
 vpo an highe seate, far aboue
 al other, shal manifestly shew
 him selfe. The shal our desire
 be satisfied, the which thinge
 p prophet desiryd & saide. My
 hert said vnto p, my face hath
 sought the, thy face Lord wyl
 I seeke. For what haue I in
 heuē, & what shuld I desire of
 p in erth. And in another place
 In thy presēce is p fulnes of
 ioye

for. So that the byson and
 sight of the face, is much more
 precious, then the other imagi-
 nation of the glasse. For why
 the barke of the sacrament & Exod, 12
 the mary of p coine ar not re-
 commendat al with like iocundite
 fepth, & some remembrance
 & presence, eternitie & p tyme
 of this world, the contenance
 and Image of god, & the sha-
 pe of a seruaunte. Heare we
 waite by faith, & not by syce,
 In the mene while we ought
 to desire & reioice in the sacra-
 met of the aulter, in the cofes-
 sion & confection there of, a
 faythfull minstre, both finde
 him selfe in the midst of the fa-
 ther, & the sonne, & the holpe
 gost, the supreme order stan-
 ding on euery side about him
 The sacramet a moste noble
 misery

mistery of þ high excellēt glo
 ry, doth gretly affectate & de
 sire, the festiual celebrite of so
 noble persons. Whatsoeuer
 may be thought or said of the
 priestes ascēding in þ boiwe,
 or profit is far vnder þ dignite
 of þ truth. The minde of the
 good prest deliting there and
 made moze higher, doth laboꝝ
 & maketh hast, he ascēdith,
 bys desire groeth, and the
 higher he is lifted vp, so much
 þ moze he is extenuatid so that
 this mā being al spirituail a-
 voiding al þ clondes of erthly
 cōcupiscēce, consumeth mā in
 mā, & glorifieth in þ secret hi
 ding of þ face of our lord. For
 a meke mind sēling, & deuotiō
 doyng sacrifice, is not i nhiby-
 tid to loke in to þ propitiatory
 and holy place, but yet they ar
 very rare wohō purenes of life
 Doth

doth admit to the heythē of
 this profūdite, or whom inte-
 grite doth euē indēly lyft vp
 to ſuche a heythe of holynes.
 Therfore the holpe miniſter
 doth ſe, & ſele god ſpiritually,
 the which by creatiō is father
 of al mē but moſt ſpecyallye
 hys father by dignation & fa-
 uoure: For why by grace he
 is ꝑ father of al pupyls, vnto
 whom ꝑ il father is dede, ꝑ is
 ꝑ world, & the euyl mother, ꝑ
 is carnal cōcupiſcēce. Blessed
 is he ꝑ dare ſay, & maye ſaye,
 my father & my mother haue
 forſaken me, but our lord hath
 receyued me. Also he ſaythe &
 ſelyth that the ſoune of god,
 is hys welbeloued brother, ꝑ
 which being made a lytle one
 for vs, is bereyly made the bro-
 ther of lytle once, that is of
 the meke & humble. He ſaith

Mat: 16

I wyl declare thy name vn
 to my brethren in the myd-
 des of the cōgregation wyl I
 praise the. He sayeth & felythe
 the holy gost, proceeding from
 the father & p̄ sonne, to be hys
 household fautor, & his defen-
 der. For he is the cōferter of
 those that truely repent & the
 aduocate of those p̄ truste in
 hym. Againe he saith & feleth
 that the angelical spirites do
 reioyce & fauer his profites, &
 feruently to desire that he may
 deserue to be wrytten & apoin-
 ted as one of their cytezens,
 verely thys church is a prom-
 tuary of these which are wri-
 ten in heuen. That churche
 whose organs beyng suspen-
 ded, doth as yet vpon the flin-
 des of babylō breth towards
 god, is ioyned and vnityd, by
 original

original cognation, & natu-
 rall affinitie, maners & boues
 vnto thys church. Of suche
 a mynister the fat calfe being
 hole and perfecte, the lambe
 of a yere olde, full & vnbespot
 tyd, is wth all sweetenes swete
 tast & most ioyfull iocunditie
 receyued, and receyvd, is not
 consumed. For why it is the
 foode of lyfe, that came from
 heuen. Canste y^e esteeme what
 maner a thyng, or howe gret
 this holy thing of al holy thin
 ges is, and sacramēt of sacra
 mentes, loue of al loues, and
 sweetenes of all sweetenes?
 Truely these be the pascall
 feastes, these be the ioyes and
 the lyuely meates of the iust,
 these be the spirituall delytes
 of the iust and of Sayntes:
 Here in a plentiful place are
 Drunken

Drunken the ryuers of mylke
 the floudes of hony, the ly-
 kers of balme celestial. Here
 the byde with the bydgrom
 are made one flesh, the holye
 & deuout soule wth chryste. The
 experiēce of these thynges is
 spycyt, and life, nor the carnal
 mā hath not þe feling of these
 thinges, nor the accesse vnto
 them. The bydgromes fren-
 des, that is good, byshopes,
 good abbotes, and other fere
 full and religious men haue
 tasted, and haue fully prouyd
 that we saye. And therefore
 they come oftentimes to the
 table of the aulter, at al times
 makynge theyr garmentes
 white, that is, ther bodys as
 well as they can or may. For
 they shall touche with theyr
 hande & mouth their God, &
 here

here him spekyng vnto them
 for ther is celebratid a fami-
 lyar cōmunication betwene
 god, and Moyses, hys frend,
 that is a good and a faithfull
 minyster. But yet that com-
 munication is not soundyng
 nor pereslyng, nor full of woꝝ-
 des but effectiōs, not soun-
 dyng about a mā's eares, but
 with affectiōs plesant, & re-
 ioyfing. Thys communicaty-
 on is not populer & bulger,
 but secrete and pryuate. It
 soundes not in the market, it
 is not herd opely, secret coun-
 sell doth seke for a secret frēd.
 But withoute doute it shall
 geue ioye & gladnes to the he-
 ringe, yf it be perceuid in the
 sober eare of þe hert, Our lord
 saith here Israel & be styll. A
 faythful frende & a faithfull
 struaūt with the boldenes of

make familiaritie doth an-
 swere, and not with a vocall
 and a loude voyse, but woth
 a swete mournynge, sayng to
 Samuel, Speke lord, for thi
 seruant doth here. And woth
 1, Regh, the Prophet, I wyl herken
 what the lord god wyl saye,
 psal, 84, in me. Truly Christe dothe
 there speake with his miny-
 sters he saith, ponder it cōty-
 nually, laye it by faithfullye
 embrace it swete lye that thou
 doest see, that thou doest
 that thou holdest, embrace it
 I say woth the affectyon of
 pitefull remembrance with þe
 effect of meke imitation, kno-
 wing þe such thinges thou must
 prepare. The preparation of
 this table is not of mā but of
 seyth, not of mischypse, but of
 mystery

mysterie not of tēporall foode,
but of eternal. I that am the
autoꝝ of the giste, am witness
of the truthe. The Aul-
ter that thou dost stande at,
doth represent the crosse and
passion that I suffered for the
& the chalice, the sepulchre in
the which beyng dede I re-
sted. The patten, the stone þ
was layd vpon it, the corpo-
ras, the sundary, the aulter
cloth, the winding sheete The
hoste which þ dost se, is not we
no bred, but my flesh þ which
dyd hange vpon the crosse, for
the lyfe of the world. Truly
thys change is a worke of be-
nediction, and not of a begin-
ning vertue doth this, & not
vse, it is an effect of powre, &
not the vse of nature, It is a
fauoꝝ, and not reason. It is

R. i. mercede

248

Aulter,

Chalice,

Patten,

Corporas

Aulter
clothe

Hoste.

mercy & not miserie. It is no
 common thinge, but a diuine
 thing, & not a humaine thing.
 It is a sacramēt of piety, and
 not a detrimēt & a losse of p
 deite. In this al phisicall no
 ryshment doth perishe. This
 mete is not of p belly, but of
 the mind. For why it is not
 geuen to the ruine of this life
 which is but a vapore continu
 inge for a while, but to geue
 life vnto p soule, this is p bred
 of angels, the which cannot
 putrishe, it goeth not into the
 secret, but tēdeth vpwarde.
 It brigeth mā thether again
 frō hence he toke his Image.
 Truly my flesh is mete. Like
 wyse this lyquor p which p se
 ist is notwe no wine, but my
 blud, p which I haue shed for
 p in pprice reseruing a cuppe of
 drinke for p, in the aulter, a
 helpe

Jacob, 4,

Ihon, 6,

250
helpe in thy perigrination in
the going out of Egypt a guide
in heauen, a promistyon, I
a cluster of fleſhe am brought
for thy ſaluatiō to the preſſe,
of the croſſe, wher out is preſ-
ſed the ioiſt of thy redemption.
My bloud is herely drinke,
There ar wonderfull thinges
byethre þ are ſpoke of thys ſa-
crament. Fayth is neceſſary,
the knowledge of reaſon is
elene voyde. Knoled ge is ga-
thered by reaſon and vnder-
ſtāding, ſaith is inducid by au-
toritie onely. S. Auſtē agaiſt
felician. Fayth beleueth this
intelligēce, requyeth it not,
leſt that either it ſhuld thinke
that, that is not inuented and
ſoud incredible, or not beleue
that to be ſingular þ is ſoud.
Theſe be the thinges my bre-
thren that neceſſarelye doo

Thon, 6.

R.ii. requyre

require sayth, and utterly ad-
 mits no reason. They require
 a simple beleuer, and reprove
 a tedious examiner. And there-
 fore that must simply be bele-
 ued, that can not profitably be
 southought. This is the ex-
 uer that Helesius coulde not
 4, regh: 2 made ouer. Therefore seke not
 seke not how it may be done,
 nor doubt not whether it be
 done. Come not vnreuerent-
 ly vnto it lest it be death vnto
 you. For why it is God, & al-
 though he yt haue & containeth
 the mystery of brade, yet it is
 conuerted into fleshe, he is
 both god and mā, that dothe
 1, Co, 10 testify that y brade is true lye
 turned into his fleshe. He is a
 chosen vessel, y dothe threaten
 iudgement to those that doo
 not iudge so holy fleshe. And
 thou

252
they of chryſtian ſhall thinke
and iudge the ſame, of þe wine ^{1, Cor, 11}
æ honoꝛ the ſame in the wine
He is the creator æ the maker
of the wine, þe doth bypnye æ
alter the wine into Chryſtes
bloud. It is the doctoꝛ of the
gentyls, that aſſureth hym to
drynke hys death, þe bywore:
they dymbeth the bloude of
chryſt. And ye muſt knowe þe ^{water,}
the water mixed wth the wine
beth ſygnifye the bypion of þe
meñbers, with hys heade. for
many waters æ much peple ^{the thyrde}
the the portioꝛs whiche are ^{portion of}
made of chryſtes body upon ^{the hoſte,}
the alter, haue a myſtycal ſig-
nyficatiõ. The body of chryſt
is the vniuerſall churche, þe is
the hed with the meñbers, and
ther are found in this body as
it were three partes, of the
whiche the whole body doth
confeſſe

self. One part is þe head it self.
The heade is the heade; and
lykewyse a part of the bodye,
therefore the heade it selfe
is one parte of the bodye.

Roma, 6

I save the heade that now we
hath xpsyn immortal and im-
passible, shal die no; suffer no
more. The other parte of the
bodye is in these members the
whych do now rest in þe soule
wyth the heade as it were in
the sabbote, posselinge one
stole of immortaltye as con-
cernyng the soules in heven.
Of the whych it is sayd. The
soules of sayntes reioyce in
heaven. Therfore these two
partes are together, the head
that is christ, & the other part
of the body, þe is þe good whych
are deade and buryed, whose
bodyes do rest in theyr graves
and theyr soules wyth christ,
And

And therfore two partes are
 reserued without the chalice
 vpon the auter, as it were
 withoute the passyon, For
 wher goodmen nowe do fele ^{3po, 12,}
 no doloure nor payne, for all
 these thynges are paste. The
 thyrde part wherch we do put
 into the bloud doth sygnifye
 that part of the church which
 doth drinke our lordes cha-
 lyce, that is which doth ensue
 & follo the passion of christ,
 vnto whom our loorde among
 his apostles sayd. In me ye
 haue peace, in the worlde ye
 shal haue tribulatio. Sauet ^{3hon 16}
 forme, tast & waite do remain
 & continue to the rite of the
 mistery, & to þe suffrage and
 helpe of þe taste, that þe abhor-
 ring of þe thing might bitterly
 be take abouai & þe merit might
 take place. For lest humane
 infyrmitie

infyrmities should abhorre the
 eating of the fleshe, and drin-
 kyng of the bloud in the ta-
 kyng therof, Chyrist would þ
 those thynges shuld be coner-
 ryd & hyddē vnder the forms
 of brede & wyne; the whyche
psal, 10, amōg al other foode of mākind
 are pryncypall & chefest. For
 certēly as cōcernyng þ letter
 breade, aboue al other foode
 doth strēgthē the hert of mā,
 and wyne doth most cōfort
 the same: Therefore he purpo-
 sed & apointed his body and
 hys bloud so to be receuyd, &
 in the one the senses of man,
 shuld be nourished, and that
 sayth in the other shoulde be
 edysied. For why the sensys
 in the one, whilst they behold
 woutly & customably thinges
 are noryshed, & sayth in the
 other whilst þ the fleshy eye
 doth

both outwardly see nothing
at the eye of the hart both in-
wardly felt, & reuersee a no-
ther is edified. for one thing
is hyddē & a nother aperteth. psal, 17
for he made darkenes hye
secret place. And as þe formes
are sene there, & the thynges
and the substance of the, not
credydyd to be there, so the
thyng is true & substantially
beleuyd; whose forme & shap
is not sene. The forme of bled
and wine is sene, and yet the
substance of breade and
wyne is not beleuyd. But
the substance of the body and
bloud (although the forme is
not sene) is beleuyd, and the
forme of breade & wine, is se
before us to teach us þe ther is
a full and a perfecte refecty-
on. There is in the recept of þe
body and bloud of christ a full
refection

meat and drinke is byrde and
 wyte. And being but one sa-
 crament, yet the diuers thin-
 ges are set before vs, that is, a
 vpyble forme, the byrte of
 the bodye, and the vertue of
 spiritual grace. The vpyble
 forme is one thing, the which
 is seene bysibly, and the benefite
 of the body which is beleied
 vngyble, vnder a vpyble
 forme is a nother, & the spiri-
 tual grace, the which is a-
 vpybly and spiritually recey-
 ued, with the happy bloude
 onely of those, that trothely
 receue it. For ye must marke
 the thinges in the sacrament
 of the altare, & forme of bled,
 the hercype of the flesh, & the
 vertu of the spiritual grace.
 The outward sense doth exten-
 deth vnto the forme of bled,
 the inward faith vnto & verti-
 ty

tpe of the fleshy & the superior
 charitie vnto the better of the
 spiritual graces. & The same
 house doth adorne & glorie
 & forme & amends doth
 so recelle it but only by the
 face doth receue & befall of
 spiritual grace. That we do
 so, is by forme of bread & wine.
 But that we beleue to be
 vnder & forme of bread & wine
 is the very bodde, & the very
 blood, & huing, & that can wit
 of hys side by & crosse. Ther
 fore the sacramental, eating &
 receiuing, is concerning the
 bysble forme and the vertue
 of the body of chryst is conueni-
 ly conuenient, both vnto the
 good and euil. But ther is (as
 I alreedy haue said) a nother
 etting of good me only, & whi-
 ch & merit of life doth cause &
 grace of god & faith working
 by affection

affectyon of the mynd in the
 hartes of the receivers or of þ
 ministers a certē spiritual &
 subtile unyon of the hed and
 the mēbers cōming betwene
 where vpon is chys. That it
 may be vnto vs, the bodi and
 blond of thi sonne. It may be
 vnto vs, sayeth he. No doute
 the body of our lord is alway
 made vpon the table of the al
 ter, whan that solemne my
 stery is duly celebratyd. But
 yet it is not alway made vn
 to those, by whom it is made,
 where vpon is that also in
 the canon. That as many as
 shal receaue of thys partycy
 patyō of þ alter, the sacramēt
 of thy sonne, may be repleny
 shed with al benēlye grace &
 benediction, for why al that
 receue the body of our lord,
 by thys partycypation of the
 alter

alter, or not. Spiritually reple-
 nished with þe heavenly grace
 and benediction. wherof is
 this, that we for that þe we do
 tēporally, may obtayne eter-
 nal ioye. And also. That we
 may obtayne the thinges wh
 an inuisible effect, whych we
 perceiue to be receyued with
 visibie misteries. And many
 other sayengs after this sorte
 & maner. This sacramēt ther
 fore the whiche is reposed euē
 frō the beginning eternallye.
 hyddē from the deuyll, reuelid
 vnto the prophets, & cōmited
 to your sollicitude, is to be folo-
 wyd w̄ deuo thākes. O your
 holy and celestiall mystery, O
 laudable desyre, O noble spec-
 table, O solēne miracle: God
 whiche in al thinges is wonder-
 ful is shewed as cōcernig you
 moze maruelous thā him self,
 whilste

whilst þy god he dooeth the
 thynges of more myrueil, what
 shal I say more? O ye prestes
 of God blesse ye the Lord, do-
 inge the thynges that maye
 please god, lest that be to your
 shame, that is prouyded to the
 worthy receuer for helth and
 saluation. I shal not call
 your gods prestes, without
 a cause, yf in the house of god
 ye do liue prestly. For why þ
 dignitie cometh not in thys
 name because he is a prest. I
 say not of þ name, but of ver-
 tue, of cōuersation & not of þ
 offire, of meritte, & not of the
 word, of holynes, & not of the
 mystery. For scripture sayeth
 we þ haue many prestes, seke
 for prestly men, many I saye
 in number, & not in merit, in
 dissimulatio & not in sayth, in
 forme & not in vertue, in cor-
 poral

ral comiſſion and not in ſpi-
 rytuall bond, in the comiſſi-
 on of the fleſhe, & not in ſon-
 tie of heart. They handes be
 waſhed, but theys workes be
 vnwaſhed. They come into
 the Diuine ſacrifices with blo-
 dy conſciences. They eat with-
 out feare & reuerence, the fleſhe
 of the Babe, the which ſitteth
 in heuen, as the fleſhe is ſolde
 in ſ market. They do not af-
 fiſt & ſtād at ſ alter as preſts,
 but as butchers in ſ ſhābles.
 This degre certainly is a caſu-
 al degre, it is a iudicial degre
 thys anointid dignite, is not
 clarifide but by merits, by no-
 bilife of maners, exercyſe of
 vertu, & by ſ inſtaūce of good
 works. Therfore my deſelye
 belouid, dig by your houſold
 wals, ſ is, ſet your herts bpō
 your wais, go about as much
 as ye

ye may quickly so redeme the
 thinges wher in ye haue offe-
 ded for the day of our lord shal
 come euen lyke a thefe, And
 as Peter, as there is no thing more cer-
 tain, than death, so ther is no-
 thing more vncertain than the
 houre of death, vpon the whi-
 che thynke ye as it is worthy
 to be thought vpon, a watch
 ye cannot sleep to thynke vpon
 it. The which thing shal be
 to the honor of god, to the ioy
 of angelis, a sauer vnto life, to
 your subiectes, and to you a
 crowne of eternal life. In the
 whiche thynge Christ mynys-
 tryng the helpe of his grace
 bouchsafe to here his anointed
 the which lyueth & raygneth
 world without ende. Amen.

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 Churchyard, at the signe of the
 holy ghost by John Cawood.

Printer to the King and
 Quenes maiesties.

A declaracion of the
Almanacke.

- The golden number.** *rr.*
The Cycle of the Sunne. *xxvi.*
The Sonday letter. *C*
Betwene Christmas and Thronetide. lx. weekes
and two dayes.
As the wednesday the thirde day of Marche.
Easter day the. xlviii. of Aprill.
The Ascension day, the. xxviii. of May.
Whitsunday the. vi. of June.
Good to take purgations all the day, in this
sygne. *+*
In the moorning, in this. *+*
In the euenynge, in this. *+*
Good to let blood all the day, in this *+*
In the moorning, in this. *+*
At after none, in this. *+*
Good to sow, in this signe. *S.*
To set, plant, and graffe, in this. *P.*
The daies dangerous to begin any thing *+*
The newe moone in this signe *●*
The first quarter in this *)*
The full moone, in this. *●*
The last quarter, in this. *C*
We shall finde in what day the sonne entreceth in
any of the. xii. signes.
Also in what signe, and in what degree
the moone is every day at noone.
Also when the Terme beginneth, and endeth.
To comfort the vertue naturall attraccie,
Aries, Leo, Sagittarius,

¶ To comfort the vertue natural retentive, Can-
rus, Virgo, Capricornus.

¶ To comfort the digestive, Gemini, Libra, Aqua-
rius.

¶ To comfort the expulsive, Cancer, Scorpio, Pis-
ces.

¶ Also the change and disposition of the weather
be marked upon every quarter of the mone.

¶ In this yeare we shall have no Eclipse
of the Sunne, nor of the Moone.

*In this year we shall have
Eclipse of the Sunne nor of the Moone*

Conjunction of the Sunne and Moone

At Rafter

8 - 8 - 1
4 - 3

18	g	Simon episcopi		
19	a	Sabini et Iuli. mar	13	
20	b	Philozede virgin	14	
21	c	Lxx. martirs	15	
The last quarter p. xxi. day at. r. of the month				
		afore noone colde rapne, winde East.		
22	d	Cathedra petri	25	
23	e	Locus biserri	26	
24	f	Pathe apo	27	
25	g	Inuen of l. Paule	28	
26	a		29	
27	b	augustine	30	
28	c	oswalde mar	31	

Marche.

1	d	David bishop	25	
Pebwe moone the first day at. r. a clok				
		in m. moorninge colde, winde South.		
2	e	chad bishoppe		
3	f	marline		
4	g	ad nati mar		
5	a	locas ensebil.		
6	b	bictor pope		
7	c	perpetus et forti		
First quarter the sevend day at. r. a clok				
		noone, winde southward moiste.		
8	d	denb. felix		
9	e	agapite vic.		
10	f	pruber days		
11	g	Some in Arles		
12	a	gregori pape		
13	b	theodore mar		
14	c	leo bishop		
15	d	longine mar		

Full moone the .xv. day at .lxi. a clock .xlii. m. l.
 afore noone raine change day.

16	e Hilary	20	bza
17	f patricii bishop	2	scor *
18	g Edw. king	14	pi
19	a Josephi pontius	26	na +
20	b cutbert abbot	8	la +
21	C benedicti abba.	20	git +
22	d aph. adelii bishop	2	ta S *
23	e theodozi priest	15	pii f

E
W

The last quarter the .xxiii. day, at thye a clock
 before noone faire, after moiste.

24	f agapite	28	cor.	f
25	g Annun. of our lady	10	aqua	+ + p
26	a Castor martir	23	ti	+ + p
27	b	6	pi	+ + p
28	C Dorothe virgin	20	tes	+ +
29	d Eusebie	4	art	+
30	e quirine	18	es	

The newe moone the .xv. daye at one a cloke
 rhy m. l. after noone, faire.

1	f Adelme bishop	2	tan	p *
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April.

1	g Theodore virgin	16	tan	
2	a Mary egyptian	1	ge	
3	b Richard bishop	16	mi	
4	C Ambrose bishop	2	can	+ +
5	d Martin and Mart	16	cer	
6	e Sixtus pope	29	cer	

The first quarter the .vi. day at syue a cloke
 afore noone temperate.

7	f Euphemie	13	ls	
8	g	26	o	

9	a perpetuus byshop	9	hic
10	b ☩ Dunne in sauro	22	go
11	c ☩ Guthlake	5	li
12	d simon martir	17	bza
13	e Julius pope	29	bza

● The full moone the .xiii. day at bi. a clo
min. after noone moiste.

14	f riburtie	11	scor
15	g Oswalde arche.	23	pi
16	a Isidorz bishop	5	sa
17	b Anicete pope	17	git
18	c ☩ Walter day.	28	ta
19	d victor bishop	10	ca
20	e alphege bishop	22	pri
21	f limeon bishop	5	aqua

☩ The last quarter the .xxi. daye at .u. a
after noone faire.

22	g sother	18	rins
23	a ☩ Georgi martir	2	pi
24	b willfride martir	15	lor
25	c ☩ Marke ewangelist	28	lor
26	d elete pope	12	ari
27	e anastasi pope	26	es
28	f bital.	11	tan

● The newe moone the .xxviii. day at .ri. a
ri. min. after noone temperate.

29	g ☩ peter of mil	25	rns
30	a depol. ☩ erken	10	ge

☩ Maye.

1	b Philip and iacob	25	ni
2	c athanasi bishop	10	ca
3	d iuden. iherus	25	es
4	e	9	le
5	f Terme begin	25	u

The first quarter the .v. day at one a cloke af-
 fore noone faire, after moiste.

John port latin	6	bir	p	f
John of beuerl.	19	go		f
appering of s. mich.	3	li	+	
Nicholas	14	bza		*
Gordian & Epim	26	bza		+
Anthony martir	8	froz		*
Johnne in Gemini.	20	pi		+
ternating con	2	sa		

The full moone the .viii. day .x. a cloke two min.
 afore noone fayre.

banifface mar.	14	glt		
almer mar.	26	ta		+
Edmund beniard	7	ca		f
edward mar.	19	pzi	*	f
banifface bishop	1	aqua	p	*
edward barnard	13	ri	+	p
edward harte	26	us	+	p
	9	pi		p

The first quarter the .xvi. day at .xi. a cloke afore
 noone moiste.

augustini	23	es		+
deliberii	6	ari		+
franc.	20	es		f
alban mar.	5	tan	*	p
augustini anglo.	20	rus		p
edward Ascencion day.	4	ge		
erodeme mar	10	mi		

The full moone the .xxviii. day at .v. a cloke .xiii.
 afore noone, wynde, a litel moiste.

edward mar.	4	can		+
edward bishop	19	cer		f

19 d Kuffini et iustini 8 tan
 C The last quarter the. xix. daye at. vii. a clock
 befoze noone saye, after a litle moyst.

20 e Margaret virgin 23 rus
 21 f Marcede virgin 7 ge
 22 g Mary Magdalene 22 mi
 23 a Appolline bishop 7 can. +
 24 b C Fast. 22 cer. +
 25 c James apostle. 6 le

● The new moone the. xxv. daye at. vii. a clock
 xxx. minutes after noone hot and windy.

26 d S. Anne 20 le
 27 e Seven sleepers 4 bir
 28 f Sampson bishop 18 go
 29 g 1 li
 30 a Abdon and sen. 14 bra
 31 b Germani 17 bra

August.

1 c Petri ad vincula 9 scoz
 2 d Stephane pope 22 pi

● The first quarter the. ii. day at. iiii. of the clock
 afoze noone somewhat moyste.

3 e Inuentio stephani 9 sa
 4 f Justine priest 17 git
 5 g 29 ta
 6 a Transl. of our lord. 11 ca
 7 b Feast of Iesu 22 pri
 8 c circari socio 4 aqua
 9 d C Fast. 17 ri
 10 e S. Laurence 29 us

and moone the 1. daye at 6. of the clocke

before noone saye.

12	pi	+	p
25	ices	+	+
8	art	+	+
20	es	+	+
5	tan	p	*
19	rns	p	*
	ge		

Octa. of sainte Lan.

quarter the 11. daye at 11. a clocke afore

the daye winde.

Agathe martir
 I. magnus martir
 saint Iewes bishop
 Barnarbe
 octo assumpti mar.
 last.

17	mi		
2	can	+	+
17	cer	+	+
1	le		p
16	o		p
29	le	p	p
13	bir		p

Bartholomew

moone the 11. daye at 6. a clocke. iiii.

before noone faire wynde.

Ludowic
 courtine bill. op.
 Dogges dayes ende
 Augustini
 beata. I. Iohn
 Iewes p. audi.
 Paulinus

26	go	p	+
9	li		+
22	bza		+
5	scor		+
17	pi		+
29	us		+
12	sa		+

quarter the last daye at 11. a clocke after

September.



